

# Current Anecdotes

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♦ ♦ Sermons, and Methods of Church Work ♦ ♦

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## Preacher's Scrap Book.

CONTRIBUTED BY OUR READERS.

### A PICTURE OF GOD. (603)

BY S. D. GORDON, IN "THE DAILY BIBLE."

It is fairly pathetic what a stranger God is in his own World. He comes to his own, and they who are his own kinsfolk keep him standing outside the door while they peer suspiciously at him through the crack at the hinges. To know God truly is the beginning of a normal life. One of the best pictures of God that I ever saw came to me in a simple story. It was of a man, a minister, who lived in a New England town. He had a son about fourteen years of age, and going to school. One afternoon the boy's teacher called at the home, asked for the father, and said: "Is your boy sick?" "No, why?" "He was not at school today." "Is that so?" "Nor yesterday." "You don't mean it!" "Nor the day before." "Well!" "And I supposed he was sick." "No he's not sick." "Well, I thought I should tell you." And the father said "thank you." And the teacher left.

The father sat thinking. By and by he heard a click at the gate, and he knew the boy was coming, so he went to open the door. And the boy knew when he looked up that his father knew about those three days. And the father said, "Come into the library, Phil." And Phil went. And the door was closed. And the father said, "Phil, your teacher was here this afternoon. He tells me you were not at school today, nor yesterday, nor the day before. And I supposed you were. You let us think you were. And you do not know how badly I feel. I have always trusted you. I have always said 'I can trust my boy Phil.' And here you have been a living lie for three whole days. And I can't tell you how badly I feel." Well, that was hard on Phil to be talked to quietly like that. If his father had asked him out to the woodshed for a confidential interview, or had spoken roughly it wouldn't have been nearly as hard. Then the father said, "Phil, we'll get down and pray." And the thing was getting harder for Phil all the time. He didn't want to pray just then. And they got down. And the father prayed. And the boy knew as he listened how badly his father felt over

his conduct. And they got up. And the father's eyes were wet, And Phil's eyes were not dry.

Then the father said; "Phil, there's a law of life that where there is sin, there's suffering. You can't detach these two things. Where there is suffering there has been sin somewhere. And where there is a sin there will be suffering. You can't get the two things apart. Now," he said, "you've done wrong. And I am in this home like God is in the world. So we will do this. You go up to the attic. I'll make a pallet for you there. We'll take your meals up to you at the regular times. And you stay up there as long as you have been a living lie, three days and three nights." And Phil didn't say anything. They went up stairs, the pallet was made and the father left the boy.

Supper time came and the father and mother sat down to eat. But they couldn't eat for thinking about the boy. The longer they chewed upon the food the bigger it got in their mouths. And swallowing it was clear out of the question. Then they went into the sitting room for the evening. He picked up the evening paper to read, and she sat down to sew. His eyes were not very good. He wore glasses. And this evening he couldn't see distinctly. The glasses seemed blurred. It must have been the glasses. So he took them off and cleaned them carefully, and then found he had been holding the paper upside down. And she tried to sew. But the thread broke. And she couldn't seem to get the needle threaded again. You could see they were both bothered. By and by the clock struck nine, and then ten, their usual hour for retiring. But they made no move toward retiring. She said, "Aren't you going to bed?" and he said, "I think I'll not go yet; you go." "No, I guess I'll wait a bit." And the clock struck eleven, and the hands worked around toward twelve. Then they arose, and went to bed. But not to sleep. Each one made pretence to be asleep, and each knew the other was not asleep. And she said, "Why don't you sleep?" And he said, "How did you know I wasn't sleeping? Why don't you sleep?" "Well, I just can't for thinking of the boy." "That's the bother

with me." And the clock in the hall struck twelve, and one, and two. Still sleep did not come.

At last he said, "Mother, I can't stand this any longer. I am going up stairs with Phil." And he took his pillow and went softly out of the room, and up to the attic stairs, and pressed the latch very softly so as not to wake the boy if he were asleep, and tiptoed across the attic floor to the corner by the window and there Phil lay—wide awake, with something glistening in his eyes, and what looked like stains on his cheeks. And the father got down between the sheets with his boy, and their tears got mixed upon each other's cheeks. Then they slept. And next night when sleeptime came the father said, "Good-night, mother. I'm going up stairs with Phil." And the second night he slept in the attic with his boy. And the third night again he said, "Good-night, mother, I'm going up with the boy again." And the third night he slept in the place of punishment with his boy.

You are not surprised to know that today that boy, a man grown, is telling the story of Jesus with tongue and life of flame in the heart of China. You know I think that father is the best picture of God I ever saw. God couldn't take away sin. It is here. He could not take away suffering out of kindness to man. For suffering is sin's index finger saying, "There's something wrong here." So he came down in the person of his Son, and lay down alongside of man for three days and three nights. That's God. And he comes and puts his life alongside of yours and mine and makes us hate the bad, and long to be pure. To spend the day with him—that is the true normal life.

#### THE MINISTRY OF SONG. (604)

Those who heard Jenny Lind years ago tell of her wonderful power in singing the Messiah. She revealed, by her rendering, of "I know that my Redeemer liveth" the ability of song to interpret the sublimest themes.

She sang, "Though worms destroy this body, yet in my flesh I shall see God," with a tone and spirit that made the doctrine of the resurrection luminous and effective.

"She must be a Christian," was the common verdict as people went out of the great concert halls, else she could never have given those vivid expositions of faith in the Lord who rose again from the dead.

This opinion of the public regarding the fact that she was a Christian was no guesswork. The Rev. C. A. Wilkinson, the English Chaplain of the King of Hanover, met Jenny Lind just after she signed her contract to sing in the United States. In the course of their conversation she mentioned the great ignorance of the lower classes in Stockholm, and their indifference to the education of their children. "I have," she said, "determined to endow schools for these poor little ones. My going to America is to earn thirty-six thousand

pounds, which I intend to hand over to trustees who will carry out my plans. May I not, sir, hope for God's blessing upon this work, undertaken for the lambs of Christ's flock? My daily prayer is that I may be spared three years, so that I may educate the poor children of Stockholm. Is there anything in that prayer inconsistent with submission to God's will?"

One morning, after a charity concert, which she had given, the clergyman found her counting and sealing up the money received preparatory to distributing it to the poor of her own fair land. He began complimenting her, but she cut him short by saying: "It is the only return I can make to the good Lord for the gift he has bestowed upon me, which is the great joy of my life. I can only repay him through the poor and suffering."—Stephen A. Northrop, D. D.

#### LEAVINGS OF THE STORM. (605)

Mark 6: 48; Jno. 16: 33.

During the January big storm, there was caused much of inconvenience, destruction, and isolation, as well as suffering, in many cities.

In the morning after the storm, one city looked distressed and was in a state of perplexity, wires—electric, telegraph and telephone—had been torn from their supports, and hurled distorted into the streets and yards. All communications within the city and without, either by car or by wire, were cut off; and the city was in darkness two nights, save here and there, as streaks of light streamed from the windows of the homes of people who resorted to their antique devices of illumination.

Such storms are the unusual, but nature's pictures of what occurs in that other realm in which man lives, when the wind of unfaith, the tempest of temper and domestic disturbances ground the wires of faith, tear down the guide-posts, interfere with communications between man and his God; and too often leave him isolated and in spiritual darkness to plunge his way into the snow-drifts of unbelief and distrust with only his old candle to illuminate the way.—C. Alex. Terhune.

#### OUR FUTURE HOME. (606)

A young lady of affluence, whose gardener was a very poor but righteous man, had ceased to be active in the cause of the Master. One night she dreamed she was walking the streets of Heaven with an angel and she saw many mansions in the process of building. Presently they came to two, side by side. The one beautiful and roomy, the other small and narrow. And as they looked the angel explained, that as an individual was active in the work of the Master on earth, the material for the Heavenly home was gathered, and builded for them. "And whose are these? This beautiful home! surely that must belong to some very rich person?" "O no," said the angel, "that is your gardener's home. And the little one is



yours!" "How can that be?" said the lady. The angel replied: "I am using all the material you send me." O that we as Christians might send more material for our heavenly home!—G. G. Giller.

### IS GOD DEAD? (607)

A little girl, whose father had once been very active in the work of the Church, but had ceased to work or pray, climbed on his lap one day and said: "Papa, is God dead!" "Why no my child, why do you ask?" "O you never talk to him any more, and I thought perhaps he was dead."

Perhaps from the lives of many of us the world could not be sure whether God was dead or not.

### HOW TO KNOW THE BIBLE. (608)

"If any man will do his will, he shall know of the doctrine."—John 7:17.

Some of the sign boards, at the cross roads, in our country districts, are so faded in their lettering that one can hardly make them out. You must look sharp, spell out the words and then need help to get their meaning.

Perhaps you live close by one of these boards and often help people get the meaning. Here is a company of children, playing in the neighborhood of the dumb post. At last they look up and try to read it. Will you go and help them? O, no, they are going nowhere—they are only trying to exercise their knowledge of the alphabet or of spelling. No need to help them. But here comes a company of young people, sauntering along, plucking now a flower by the wayside, listening to a bird's song. At last they reach the blurred hand board and give it their attention. Will you help them? No, they are looking at it, only to while away the time, just as they looked at the flowers. It would have received their attention just as much if it had been an advertisement painted on a fence. Use your Bible so, use it like the children to exercise or gain knowledge; use it as the young people just to while away the time, or even to satisfy your conscience in using it, and there will be none to run and help you read. But here comes another man to your faded hand board. His face is weary, his bundle is on his back, he lifts his hat to wipe his perspiring brow, as he tries to read the board. Ah, now you go and help him, for you have found the man for whom the board was erected—the real traveller. The real traveller—the man who would do God's will—looks into his word with a purpose, and to him God comes with quick help.—W. S. Holland.

### PERSISTENCE WINS. (609)

I was a few weeks ago in the reception room of a well known lawyer waiting patiently for the attorney to give me a hearing, when two politicians appeared on the

scene. They too were after the lawyer. When informed he was busy they said: "All right, we'll wait, you know we've got staying qualities." They waited one half hour and left, even though one of the politicians was a candidate for the office of City Clerk. I stayed and got what I wanted. The politician was badly defeated, I succeeded in my enterprise. If we need things from God's storehouse we must have staying qualities; it is the earnest, fervent prayer that is answered.

### REGENERATION. (610)

At present the U. S. mint at San Francisco, Cal., is busily engaged in recoinning Spanish Philippine silver coins, corresponding to our half dollar, for use on the islands.

The authorities explained the process of melting and recoinning the new, bearing the inscription of the U. S. Yet, one phrase in the native Philippine tongue is again impressed upon these coins—one officer says: "I would not do that, I would make those people learn the language of the U. S."

Regeneration is a similar process. Our old cloak of self-righteousness must be discarded and a new coat must be donned, that of the righteousness of our Saviour, Jesus Christ. God alone can make all things new. Old Adam put off and the new Adam put on. This process must go through fire as the coining process. Tears, sorrow for sins, repentance, a desire for pardon are necessary, then God will remove the perverted image and impress or bring forth the image impressed upon humanity at creation. He will make all things new.—Rev. Emil Meyer.

### ONE OF ELI PERKINS' ANECDOTES.

A shrewd, worldly agnostic and a Christian clergyman dressed in a modest clerical suit, said Eli Perkins, sat at the same table in the Pullman dining car. They were waiting for the first course at the dinner, a delicious Hudson River shad. Eyeing his companion coldly for a moment, the agnostic remarked:

"I judge you are a clergyman, sir?"

"Yes, sir; I am in my Master's service."

"Yes, you look it. Preach out of the Bible, don't you?"

"O, yes; of course."

"Find a good many things in that old book that you don't understand—don't you?"

"O, yes; some things."

"Well, what do you do then?"

"Why, my dear friend, I simply do just as we do while eating this delicious shad. If I come to a bone I quietly lay it one side and go on enjoying the shad, and let some fool insist on choking himself with the bones."

Then the agnostic wound up his Waterbury watch and went into the smoker.

## Facts and Morals.

BY A. J. SULLENS, CHICAGO.

### DARKENING THE LIGHT. (611)

John 8: 12; Matt. 5: 14-16.

The filament of the incandescent electric lamp is composed chiefly of amorphous carbon. When brought to a white heat by the electric current a trace of carbon vapor is given off which condenses upon the walls of the bulb. The brown lining on the glass which results, gradually darkens the lamp. How often in our lives the sins which do so easily beset us prevent the pure light of God's love from shining out upon the lives of our fellow men!

### TRIALS LIFTING US HEAVENWARD.

2 Cor. 4: 16, 17. (612)

Notwithstanding all the discouragements and failures of previous attempts, Commander Peary intends to make another attempt to reach the north pole. In a Maine shipyard he is building a specially designed vessel, which he claims will be the ablest vessel that ever pointed her nose inside the polar zone. It is so constructed that when the ice of the north folds the vessel in its awful embrace, instead of crushing the timbers and sending ship and crew to the bottom, the pressure will lift the hull until the vessel rests upon the solid ice.

### EXPULSIVE POWER OF A NEW AFFECTION. (613)

Zech. 4: 6; Rom. 12: 2.

Millions of dollars have been spent by municipal corporations to keep reservoirs clean. The smell of bad water is due to algae-plants which enter into the reservoirs from which the city's water supply is derived. The algae will not thrive in the dark and much money has been expended in enclosing reservoirs to exclude the light. But Mr. George T. Moore, of the U. S. Bureau of Plant Industry, has discovered a way of using copper so diluted that it cannot hurt a baby and yet so active that it will purify water very rapidly, destroying virulent cholera and typhoid bacilli in four or five hours. We make a sad mistake oftentimes of seeking to cleanse men by human power, forgetting that the divine power must be added and regeneration accomplished not by might nor power of man, but by the spirit of God.

### THE LIGHT OF THE WORLD. (614)

John 3: 19-21; Eph. 5: 13, 14.

Police Commissioner McAdoo, of New York, believes that if he were allowed to light New York City, he could rid that city of its illegal resorts and clean certain streets of vice. He tells of a place where a large electric light was put. The proprietors of saloons, gambling dens and houses of ill fame in the vicinity got down on their knees to have it removed. The sinner cherishing his sin hates the light.

### HEAVENLY VISIONS. (615)

Joel 2: 28, 29; Psal. 89: 19.

It was during the darkest days of the war. The fate of the Union seemed to be hanging in the balance. Mrs. Julia Ward Howe shared in the general anxiety, and yet notwithstanding the threatening condition of affairs, because of her strong faith in God, she believed all would yet be well. Lying awake far into the night thinking of the news from the front received during the day, by faith she saw a vision of victory, and, springing from her bed, under the influence of the inspiration of that vision she wrote the Battle Hymn of the Republic—"Mine eyes have seen the glory of the coming of the Lord." Lord, strengthen our faith that we may have visions of thy glory, and rest in the assurance that thy Kingdom shall come.

### RELIGIOUS SCIENTISTS. (616)

Job 42: 2-6.

The idea that our leading men of science are not Christian men is erroneous. Schwann, the discoverer of the cellular construction of all living things; Lamarck, the great modern father of evolution; Johann Mueller, whom the Germans delight to call father of modern medicine; and Pasteur, of immortal fame, are all devout Christians and church members. In the field of electricity, great men, such as Volta, Galvani, and Ampère, were Christians. So also Faraday, Davy, Ohm and Oerstead. Of modern men of science. Clerk Maxwell and Lord Kelvin are earnest Christians.

### MODERN MIRACLES. (617)

2 Cor. 5: 17; John 3: 3; Rom. 6: 4.

The U. S. department of Agriculture has been experimenting for some years in an effort to produce an orange which will grow in northern climates, and has recently met with success. Tangelo is the name of the new orange. How was it produced? By plant marriage. The wiry, tough, sour little orange of Japan was married to the luscious Florida orange. This is only one of the many miracles wrought today by scientists. Surely it is feasible to think of a miracle wrought in the spiritual realm by the union of God and man. Every day spiritual miracles are being performed, man becomes a new creature as he becomes united through faith to his Saviour.

### CHRIST TRANSFORMS. (618)

Rev. 7: 14; Rev. 22: 14.

Our best writing paper is made of rags. Thousands of tons of Egyptian rags are exported from Egypt into America to be used in the paper mills. At Mannheim, on the Rhine, American importers have their rag picking houses where the rags are col-



lected from all parts of Europe. The filthy scraps are sorted by women and children who tie sponges over their mouths. How different is the white sheet of writing paper from the filthy rags. So the Christ takes all the mixture of our faults, our imperfections so glaring in his pure eyes, and transforms the life and clothes it with his own beauty.

#### FIGHTING A GOOD FIGHT. (619)

1 Cor. 9:26; 1 Tim. 6:12.

The battle of Liaoyong was one of the greatest battles ever fought. Four hundred thousand men took part. The victory gave the Japanese control of southern Manchuria. More than once the Japanese fighting column exhausted its ammunition, and, fixing bayonets, charged the enemy. Once when a column of Russians were making a charge,

the soldiers fell asleep, so exhausted were they. So many Russians and Japanese killed and wounded that the piles of dead impeded the soldiers in their work. If men will fight so stubbornly even unto death for their country's flag, how valiantly should the soldier of Christ battle against sin under the banner of the cross.

#### PERSISTENCY OF OLD HABITS. (620)

Rom. 7:18, 19; Eph. 4:22-24.

When the dog "gives tongue" in the chase, he goes back to the old wolf days, before the dawn of history, and summons the listening pack to the chase and a share of the kill. How often the Christian in an unguarded moment finds the old nature and the old habits, that we thought long since conquered, asserting themselves! Watch and pray, lest ye enter into temptation.

## Illustrations from Science and Recent Invention.

BY THE REV. GEORGE V. REICHEL, Ph. D., Rochester, New York.

#### RECLAMATION. (621)

Rev. 21:6; John 7:37.

On June 17, 1902, Congress passed the Reclamation Act setting aside the proceeds of the disposal of public lands to be used in the survey and construction of irrigation works in thirteen States and three Territories of arid regions of our country. The fund now amounts to \$25,000,000 and is growing steadily. Work has begun in Arizona, Nevada, New Mexico, Colorado and Idaho. Engineers estimate that the cost of irrigation in Idaho, for example, will be \$25 an acre, and that the land thus reclaimed will sell for \$40 to \$100 an acre.

Think of the arid wastes made habitable. But just as the waters of the irrigation canal make the desert places blossom as the rose, so the waters from the fountain of eternal life—Jesus Christ, the water of Life—shall make the sin-wasted, desolate hearts of humanity bring forth the beautiful blossoms of a reclaimed life.

#### CRITICS TO THE REAR. (622)

Napoleon took with him, to Egypt, a number of learned and brilliant savants, whose knowledge of Egyptian antiquities, hieroglyphics, and the like was profound. They went for the purposes of study and curiosity. The soldiers ridiculed them. When the square was formed to resist the onslaught of the fanatical Mameluke cavalry, the order usually was "Savants and asses in the centre." The Savants rode donkeys like the tourists ride today. When there is real fighting against sin to be done, when the banner of the cross is threatened by the host of evil, critics and faultfinders to the rear!

#### MAKE THE LIFE DEEPER. (623)

Psa. 119:32; Psa. 119:169.

In 1875, Captain Eads, an engineer of St. Louis, undertook to open the mouth of the Mississippi. Instead of dredging to make the

mouth wider and deeper, he narrowed the channel and therefore the force of the current was increased to such a degree that all sand and mud was carried far out to sea, and the bar never formed again. There are so many shallow Christian lives that could be cleansed and quickened if they were narrowed and deepened by self denial. Then the river of God's love would flow full and deep, sweeping out all the obstructing sin.

#### UNNECESSARY ALARM. (624)

Psa. 27:1.

At Richmond, Manassas and other points, the Confederates used wooden cannon to scare and delude the Union soldiers. They called them "Quaker guns." It was sometime before the ruse was discovered. There's many a difficulty, a trial, that threatens us, but advancing confident in God's love and care we find that after all it is only a "Quaker gun."

#### SALVATION A PROCESS. (625)

Mark 4:28; 2 Pet. 3:18.

The old idea of geology was that mountains had been formed by a great upheaval in nature. Modern science adduces strong evidence that mountains in most cases have been formed by a slow process continuing through ages. The different species of fossil remains in the strata of the mountains supports this view.

Evidence is also adduced where a large river passes directly across the line of a great mountain fold or fault. The gorge through which the river flows shows that the upheaval took place so slowly as to permit the river to wear down the bed as fast as the land was upheaved. Let us never forget that while the first act of salvation takes place when we claim the Lord as Savior, the process of salvation continues through all the life until we stand complete in the presence of our King.

## NEUTRAL CHRISTIANS. (626)

Rev. 3:15, 16.

Dante in his "Inferno" pictures the outermost borders of hell, constituting an ante-hell rather than hell itself, as the abode of the neutrals—those who are not good enough to go to heaven and who have not character enough for hell. A large part of the human race is confined here and these feeble cowardly souls, stung by flies and wasps, the image of a reproving conscience, chase a hurrying standard. So Dante punishes those who only ignored God, but who did not have force enough to rebel against him.

## THE VALUE OF A PURPOSE IN LIFE

Rom. 5:3. (627)

The power of a purpose in life is well illustrated by the writings of George William Curtis. "The Potiphar Papers" and "Nile Notes of a Howadji" were written in his youth, and the articles that were written in "Harper's Weekly" were far different, being more calm and statesmanlike. Mr. Curtis gave the reason to a friend. He said: "It was the Civil War that roused me to see I had no right to spend my life in literary leisure. I felt that I must throw myself into the struggle for freedom and the Union. I began to write and lecture for a purpose. The style took care of itself."

## INTEMPERANCE AMONG RUSSIAN SOLDIERS. (628)

Intemperance among the Russian soldiers is a chronic evil. A writer in *American Medicine* says that from the Japanese armies the reports are to the effect that their soldiers are abstainers. Some drinking may be indulged in, but to a very moderate degree. From the Russian armies however we hear the very opposite. Great stores of intoxicants, such as vodka and even champagne, are sent to them by the train-load. The Russian officers are especially heavy drinkers almost without exception. This may all account for the apparently easy manner in which their active little enemies are able to outwit them so readily in every engagement.

## LET YOUR LIGHT SO SHINE. (629)

The Lewis and Clark expedition are to use a large search-light to be placed upon Mount Hood. The light will be powerful enough to illuminate mountain-peaks within a hundred miles of the light. Vessels at sea will also be able to see this light even when 100 miles out. It has been proposed to use such a light in the coast-service, as the lights at present used in the light-house service will throw their beams 20 or 25 miles only. The rays of the new light would of course be thrown vertically, since horizontal rays are necessarily upon a lower level and would therefore not be visible so far distant.

## A MAN LEFT-HANDED. (630)

Judges 3:15.

There is an interesting article in a recent issue of the *Medical Times* regarding the education our children should receive in the

use of the left as well as the right hand. The writer asserts that we are become cripples by education in that we use skillfully the right hand only in almost all cases. He points out the fact that this all is due to silly custom, and to nothing else. To quote his own words, "Think for a moment of the advantage of being able to use each hand with equal facility. On the side of the man it serves to rest both mind and body, while from the standpoint of society it increases the individual's power of producing, and reduces his loss in case of accident."

Our mariners have adopted the "twin-screw"; nature starts each man as well provided. To those who use their hands to make their daily bread, this matter is of great importance, from the stenographer anxious to avoid scrivener's palsy to the tired seamstress who cannot even cut a piece of material with the scissors in her left hand. Many children are being taught to use their left hands as well as their right, and already it is a source of great comfort to them. Let the reader resolve to continue the good work from this time on; he will be quickly repaid by the gratitude of the children as soon as they are old enough to realize the priceless gift."

## UTILIZING THE APPARENTLY USELESS. (631)

Hamilton Wright, in a recent article in *The World To-day*, says that the spineless cactus probably gives promise of greater usefulness to man than any other of the creations in the plant-world by Mr. Burbank. This spineless cactus is an improved variety of the ordinary wild cactus known as the prickly pear. By years of attention to produce this variety, Mr. Burbank has put upon the market a juicy, nourishing foraging plant of great size and rapid growth. Its fruit, large as an apple, is sugary, and in taste somewhat resembling an orange or an pomegranate.

Commercially, this fruit ought to be worth many thousands of dollars. The spineless cactus is relished by all stock, and when fed with cotton-seed is a superior article for the feeding of cattle, as well as chickens and geese. Only those who know what value any fodder is in a cactus country will be able to rightly appreciate this new food. Mr. Burbank estimates that when ready for general production, the spineless cactus will cost to produce from \$10 to \$25 per acre. To raise it from cuttings will if course be the practical method, and these cuttings will only need to be scattered over the surface of the earth. An adverse season will not destroy the cuttings that have thus been scattered.

## THE COMPOSITE MADONNA. (632)

Two-hundred and seventy-one paintings by masters of the Virgin Mother have recently been photographed by Mr. Joseph Gray Mitchell, producing what is claimed to be the first composite picture of the Madonna in the world. The work has taken about ten years in collecting the photographs and in bringing



them all to a uniform size. The result is a surprisingly beautiful face, in which the natural maternal characteristic is perhaps the most prominent, showing great sweetness, purity, and poise. The features are exceedingly regular, and the eyes are very large, intelligent, and expressive of deep thought. The eye-brows are distinct and high arched, the mouth is small and perfectly formed. The nose is finely chiseled and delicate. The face is an almost perfect oval, while the hair is abundant and loose-flowing. The draperies about the throat and shoulders as becomingly arranged as those about the neck of a Puritan and somewhat in that style. The halo is very broad and full. The age of the subject is indeterminate. But it is the face of a very young woman with all the seriousness and

maturity of expression belonging to the face of the middle-aged.

Nearly half the paintings included in the composite photograph belong to the sixteenth century, though there were many paintings chosen from the eighteenth and the nineteenth centuries. Raphael, of course, is represented by the largest number of paintings from the single hand, while Bellini comes next, with Perugino, Andrae del Sarto and Murillo following in the order given. Full-face pictures were of course used, but some retouching had to be done to the final result to correct errors in line. This delicate work was done by the American painter, Daingerfield. Some critics, curiously enough, say that the composite portrait bears a singular resemblance to the picture of the Christ as ordinarily executed.

## Fourth of July—Civic Duty and Patriotism.

BY S. A. WILSON.

### THE GREAT CIVIC QUESTION. (633)

Gov. Hanly, of Indiana, holds that the people are responsible for their votes as well as the officials for the discharge of their official duties. He says: "Public officials are what you make them. The best part of citizenship has held aloof in big cities from the elections, and it is largely due to this that abuses in public office are found. You sometimes make public officials of men to whom you would not speak if you were to meet them in the street, and then when they go wrong you wonder why they do it."

The great civic question of the day is not which political party shall be in power, or who shall be president of the United States, etc. Nor is it whether there shall be a check put on the accumulation of great wealth and the power of corporations. Nor yet so much what laws shall be enacted by our legislative assemblies, but whether the laws we now have and those which may be enacted shall be obeyed and enforced. Mr. Roosevelt never said a truer and wiser thing than when he said, while governor of New York: "If there is one plain duty for the average citizen, it is to obey the law; and if there is one paramount duty for public officials, it is to enforce the law. More important than even the question of what a law is, is the question of the honest enforcement of the law."—*The Christian Conservator*.

### WHAT MAKETH A NATION. (634)

I believe there is no permanent greatness to a nation except it be based upon morality. I do not care for military greatness or military renown. I care for the constitution of the people among whom I live. There is no man in England who is less likely to speak irreverently of the Crown and Monarchy of England than I am; but crowns, coronets, mitres, military display, the pomp of war, wide colonies, and a huge Empire are trifles light as air and not worth considering, unless with them you can have a fair share of comfort, contentment, and happiness among the great body of the people. Palaces, princely castles, great halls,

and showy mansions do not make a nation. The nation in every country dwells in the cottage, and unless the light of your constitution can shine there, unless the beauty of your legislation and the excellence of your statesmanship are printed in the feelings and condition of the people, rely upon it you have yet to learn the duties of government.—John Bright.

### PUBLIC SERVICE. (635)

A man drawn to serve on a jury asked to be excused on the ground that he would lose his job if he was absent. His statement was backed by a letter from his employers, stating that their business would be injured if their employees did not work. The judge severely reproved such shortsighted and unpatriotic conduct, reminding the employers that their business would be injured a great deal more by weakening the courts and impairing the safety of the social system. He declared that such an employer was a fool, who would kill the goose that laid the golden egg of business security. He was an enemy to man and God.

### AN INDIAN'S REASONS FOR RACE PRIDE. (636)

A young student at Hampton recently gave the following reasons for being glad he was born an Indian:

There is no race nor people who have not something of which they may be proud. I am proud of my ancestors because they so nobly fought for what they thought to be right.

Because they never broke a treaty which they made with the early settlers of this country, but always left that for the white people to do.

Because when an Indian once pledges his word he will stand by it, no matter what comes he is true to his promise.

Because Indians could never be reduced to

slavery, but would rather die than to give up their freedom.

Because they could endure great privations, hardships and tortures without complaining.

Because the Indian is generous and hospitable and can attend to his own business and let other people's alone.

Because of the beautiful original work which they are able to turn out with rude tools, such as blankets, pottery, baskets and bead work.

Because the Indian language has no swear words in it and if any Indian swears he has to do so in the language of civilization.—Johnson's *"A Neglected People."*

#### THE IMMIGRATION PROBLEM. (637)

Yes, there is an immigration problem, for during the fiscal year ending June, 1904, there came into the United States 812,870 foreigners. Of these 585,000 represents the number who came from Southern Europe, a class of foreigners not so desirable as some others.

If these people had gone into Texas, that wonderful state of the Southwest, as large as two states like Ohio, and two states like Indiana, together with Pennsylvania and Michigan, they would gladly have been welcomed, for there are great areas of country to be developed, but Texas only received 2,797, about one person for every 125 square miles.

Gladly would the governor, the legislature and the people of Montana, that great state of the Northwest, have welcomed them.

The Dakotas, the great granary of the Northwest, yea, even of our own land, received only 8,652, but they could have found work for all of them in their great harvest fields.

Washington and Oregon, the Empire by the Sea, could have taken all of the immigrants, and found employment for them in their forests, their mines, their fisheries, and on their farms, yet their population was increased only 10,786.

But Pennsylvania alone received 146,478, over one-fifth of all the year's immigration. The year before the population of Pennsylvania was increased 177,169, a total in two years of 323,647. This third of a million people must either be saved by our efforts or our children of the coming generation will be dragged down by them, for God saves through our efforts.

Tell me of foreign lands and their needs, tell me of the need on the Western frontier, tell me of the need in the Southland, in the Black Belt; but friends, ye whose children must and probably will live their lives in these older states, I beseech you, do not forget the people on the corner lot, your next door neighbor.—W. A. Hillis, Supt. American S. S. Union, Cleveland, Ohio.

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#### "NEVER WENT TO SUNDAY SCHOOL."

"Nine thousand children on the Pacific Coast were taken from the slums; heredity was all against them; they were trained up

to seven years of age and only one of them was ever arrested, and the charge was proven to be false."

Michigan Report of Secretary of State:

There are 904 boys and men in Michigan Penitentiary; 10 of them on being received said, "We attended Sunday School regularly," 85 said, "We went irregularly," and 809 said, "We never went to Sunday School." Comment is unnecessary.

Chief of Police for New York:

"Among 1,200 prisoners in penitentiary not one had ever received Christian training up to seven years of age."

Who can calculate the difference? An old man saved has eternal life, but it means a soul saved minus a life of sin. A child saved has eternal life, but it means a soul saved plus a life of righteousness.

In my work of 13 years in 18 different states, I have found but 20 persons who were Christians and had not attended Sunday School before they were twelve years of age, and in the same congregations I found, I believe, more than thirty thousand people who were Christians and said: "We attended Sunday School before we were 12 years of age."—W. A. Hillis.

#### ROBBING THE STATE. (639)

Dr. Dale said that in the United States "the rogues do public work in order to make money, and the honest men neglect public work in order to save money. Judged by the laws of public morality, there is not much to choose between them."—*Life of Dr. Dale.*

#### THE BETTER WAY (640)

Who serves his country best?

Not he who, for a brief and stormy space,  
Leads forth her armies to the fierce affray.  
Short the time of turmoil and unrest,  
Long years of peace succeed it and replace;

There is a better way.

Who serves his country best?

Not he who guides her senates in debate,  
And makes the laws which are her prop and stay;

Not he who wears the poet's purple vest,  
And sings her songs of love and grief and fate;

There is a better way.

He serves his country best

Who joins the tide that lifts her nobly on;  
For speech has myriad tongues for every day,  
And song but one; and law within the breast  
Is stronger than the graven law on stone;

There is a better way.

He serves his country best

Who lives pure life, and doeth righteous deed,  
And walks straight paths, however others stray,

And leaves his sons as uttermost bequest  
A stainless record which all men may read:

This is a better way.



## ✓ Temperance Ammunition. ✓

[The Ohio Anti-Saloon League has suggested that the Fourth of July be rescued from a hullabaloo and that temperance is the highest kind of patriotism.]

## THE TESTIMONY OF THE AGES ON TEMPERANCE. (641)

Thou shalt not drink wine or anything that may intoxicate.—Buddhist Commandment.

Temperance is a tree which has contentment for its root and peace for its fruit.—Arabian Maxim.

Bodily enjoyment depends on temperance.—Thales, 640 B. C.

Strength of mind depends on sobriety, for this keeps reason unclouded by passion.—Pythagoras, 580 B. C.

Far from me be the gift of Bacchus—pernicious, inflaming wine, that weakens both body and mind.—Homer, 900 B. C.

Look not upon wine when it is red, . . . for at last it biteth like a serpent and stingeth like an adder.—King Solomon, 1015 B. C.

It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth or is made weak.—Paul the Apostle, 50 A. D.

While the intemperate man inflicts evil upon his friends, he brings far more evil upon himself. Not only to ruin his family, but also to bring ruin on his own body and soul, is the greatest wrong that any man can commit.—Socrates, 469 B. C.

The man who drinks intoxicating liquors pulls up his own root, even in this world. . . . Dig up thirst by the roots, that the temper may not crush you again and again, as the stream crushes the weeds.—Buddha Sakya Muni, born 627 B. C.

## ENEMY OF SPIRIT. (642)

For thirty-five years I have been priest and bishop in London, and now I approach my eightieth year, and have learned some lessons, and the fact is this—The chief bar to the working of the Holy Spirit of God in the souls of men and women is intoxicating liquor. I know of no antagonist to the Good Spirit more direct, more subtle, more stealthy, more ubiquitous than intoxicating drink.—Cardinal Manning.

## A NOTE FROM HELEN GOULD. (643)

Gen. Sherman Bell is a member of the governor's staff in Missouri, and was Miss Helen Gould's escort at a brilliant reception at the opening of the St. Louis Fair. The general declined champagne, and the next morning Miss Gould sent him the following note: "I cannot refrain from sending you a few lines to tell you what a comfort it was to me last night that you did not take champagne, for one feels rather odd in refusing, when almost every one takes it. And I am also sincerely glad that this is your usual custom, and was not simply an act of courtesy to a lady."—*The Pilgrim Teacher*.

## WHAT NANSEN SAID. (644)

The arctic traveller, Nansen, was guest at a dinner of medical and other scientists, held at Munich. A neighbor asked, "Did you take any alcohol with you when you left the Fram to make your heroic expedition by sledges?" "No," said Nansen, "for if I had done so I should never have returned."

## SOBER LIVING. (645)

Come into my Sunday School class for one minute. I have five little men here whom I want to ask a question about temperance, and have you hear their answers. "William [Shakespeare], what's a drunken man like?" "Like a drowned man, a fool, and a madman: one draught above heat makes him a fool; the second mads him, and the third drowns him." "Sydney [Smith], does a man need liquor to help him do his work?" "It is all nonsense talk about not being able to work without ale and cider and fermented liquors. Do lions, and cart-horses drink ale?" "Theodore [Parkes], what is temperance, any way?" "Temperance is corporeal piety." "Benjamin [Franklin], what does temperance do for a man?" "Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the back, and vigor in the body." "John [B. Gough], what do you know about intemperance?" "Every moderate drinker could abandon the intoxicating cup, if he would; every inebriate would, if he could."—Charles Frederic Goss, D. D., *S. S. Times*.

## NO WINE FOR BUSINESS MEN. (646)

I inquired of twenty-eight of the leading business men of our country, and found that twenty-two of them never touch a drop of wine. If liquor brings safe pleasures, why do these men abstain? When I saw that these were the men whose opinions in great business matters were accepted by the leading concerns of the world, I concluded that their judgment in the use of liquor would satisfy me.—Editor Bok, of the *Ladies' Home Journal*.

## DISHONORED ENGINE. (647)

A huge electric locomotive of Des Moines was named "Jim Brenton" several years ago in honor of the mayor of that city. Brenton has since opened a barroom and on this account J. S. Polk, manager of the railroad, ordered Brenton's name to be scraped off the engine.

## A MAN'S VALUE. (648)

Statisticians reckon the average man's value at \$600 a year. Each worker in wood, iron or brass stands for an engine or industrial plant worth \$10,000, producing at 6 per cent. an income of \$600. The death of the average workman, therefore, is equivalent to the destruction of a \$10,000 mill or engine. The economic loss through the nonproductiveness of twenty thousand drunkards is equal to one Chicago fire involving two hundred millions.

## THE GREATEST DANGER OF ALL. (649)

General Philip Sheridan was once asked by a friend: "Phil, if you could choose for your little son from all the temptations which will beset him the one most to be feared, what would it be?"

General Sheridan leaned his head on his hand and said soberly:

"It would be the curse of strong drink."

## RUDYARD KIPLING ON PROHIBITION. (650)

Mr. Rudyard Kipling tells us that he saw two young men get two girls drunk and then lead them reeling down a dark street. Mr. Kipling has not been a total abstainer, nor have his writings commended temperance, but of that scene he writes: "Then, recanting previous opinions, I became a Prohibitionist. Better it is that a man should go without his beer in public places and content himself with swearing at the narrow-mindedness of the majority; better it is to poison the inside with very vile temperance drinks and to buy lager furtively at back doors, than to bring temptation to the lips of young fools such as the four I had seen. I understand now why the preachers rage against drink. I have said, 'There is no harm in it, taken moderately,' and yet my own demand for beer helped directly to send these two girls reeling down the dark street to—God alone knows what end. If liquor is worth drinking, it is worth taking a little trouble to come at—such trouble as a man will undergo to compass his own desires. It is not good that we should let it lie before the eyes of children, and I have been a fool in writing to the contrary."—*The Young Man*.

## A LIQUOR MAN'S ADVICE. (651)

W. E. Broderick of Baltimore, retiring president of the National Wholesale Liquor Dealers' Association, was asked by a young man: "Mr. Broderick, I want your opinion as an expert. What is the best kind of whisky to drink?"

Broderick looked at him gravely. "My boy," said he, "the answer to that is dead easy. The best drink of whisky to take is none at all."

## AN EFFECTIVE LESSON. (652)

A young man of a fine family, with splendid gifts, was going down fast through strong drink. His friends had pleaded with him, but he had taken their warnings as an insult. One day one of them, who was a court stenographer, was sitting at a restaurant one evening, when the young man in question came in with a companion, took the table next to him, sitting down with his back to him, and not seeing him. He was just drunk enough to be talkative about his private affairs, and on the impulse of the moment the stenographer pulled out his note-book, and took a full shorthand report of every word he said. It included a number of highly candid details of his daily life—things which when he was sober he would as soon have thought of putting his hand in the fire as of speaking about to a casual acquaintance. The next morning the stenographer copied the whole thing neatly,

and sent it around to his office. In less than ten minutes he came tearing in with, "What is this, anyhow?" "It's a stenographic report of your monologue at the restaurant last evening," his friend replied, and gave him a brief explanation. "Did I really talk like that?" he asked faintly. "I assure you it is an absolutely verbatim report," was the reply. He turned pale, and walked out. He never drank another drop.

There are many men who would cease, not only the sin of drunkenness, but other sins as well, if they could see themselves as other people see them.—*Herald and Presbyterian*.

## A BLIGHT ON GRASS. (653)

A missionary to the Indians in British Columbia took a keg of whiskey and poured it over the grass in the presence of the young people. It destroyed all the herbage. The Chief then told them that just as it burned the grass it would burn them if they drank it. This experiment has become a yearly ceremony with the Indians, and there has been very little trouble with the liquor question since.

## HALE'S GENEROUS OFFER. (654)

If anybody will take charge of all Boston's poverty and crime which results from drunkenness, the South Congregational Church, of which I have the honor to be the minister, will alone take charge of all the rest of the poverty which needs relief in the city of Boston.—Edward Everett Hale, D. D.

## ALCOHOL STIMULATES UNDERTAKERS' BUSINESS. (655)

An English statistician has established the following facts: Between the ages of fifteen and twenty, where three total abstainers die, eighteen moderate drinkers die. Between the ages of twenty and thirty, ten of the former and twenty-one of the latter. Between thirty and forty, forty moderate drinkers to ten abstainers die.—*The Temperance Cause*.

## THEY ALL DRANK. (656)

A number of years ago a certain firm of four men in Boston were rated as "A1." They were rich, prosperous, young, and prompt.

One of them had curiosity to see how they were rated, and found these facts in Dun's and was satisfied; but at the end these words were added: "*But they all drank.*"

He thought it a good joke at the time; but a few years later, two of them were dead, another was a drunkard, and the fourth was poor and living partly on charity.

That one little note at the end of their rating was the most important and significant of all the facts collected and embodied in their description.

## SALOON A LIVE WIRE. (657)

While spending a few hours in a Michigan city recently we noticed this sign on an iron trolley-pole: "Don't hitch here; it is dangerous." Curiously enough, the pole stood in front of a saloon. The sign surely served a double purpose. It is just as dangerous to



hitch to a saloon as to an iron trolley-pole—and a good deal more so. Young man don't hitch to the saloon; it's dangerous!—*Epworth Herald*.

#### COSTLY BUSINESS. (658)

Some one estimates that getting born costs the people of the United States \$225,000,000 annually; getting married \$300,000,000 annually; getting buried, \$75,000,000 annually. Getting drunk costs the people of the United States more than \$1,427,000,000 annually, or more than one and a half times as much as getting born, married, and buried put together.—*Sacred Heart Review*.

#### WHAT BUSINESS MEN SAY. (659)

Not long ago *The Ram's Horn* asked a number of representative business firms concerning the regulations they had in regard to the drinking habits of their employees. From the printed replies we find among the corporations who will not employ drinking men, the Chicago Great Western Railway Co., the New York Central & Hudson River R. R. Co., the Chicago, Milwaukee & St. Paul Railway Co., and the National Cash Register Co. of Dayton.

#### NO DRINKER NEED APPLY. (660)

Indiana has a governor who is not afraid to speak out on the evils of the drink traffic for fear of giving offense to the politicians. The other day the papers reported that a man called upon Governor Hanly and urged the claims of a political worker for a position that was about to be filled. The governor listened respectfully to the recital of the applicant's qualifications, and then said:

I should like to appoint your friend, and I have no doubt whatever of the merits of his services to the party or his ability to do the work if he did his best. I have noticed that railroads and other large business enterprises of recent years have ruled against men who drink. This is a good policy, I think, and so long as I am governor of the state the same policy shall be pursued in its business.—*Epworth Herald*.

#### WHAT PHYSICIANS SAY. (661)

I would not expect much stamina from alcohol-nourished men.—Dr. Alexander Wilder.

If alcohol gives help sometimes to a man, it is at the expense of blunting his sensibilities.

I am bound to say that for all honest work alcohol never helps a human soul.—Sir Andrew Clark.

I have no use for alcohol as a food, drink, or medicine, and I believe it is never used in either large or small quantities without absolute harm to the one partaking of it.—Dr. A. C. Rembaugh.

We had plenty of alcohol [during the siege of Paris], but it did not make us warm, it did not replace food of any kind. Let me tell you that nothing will make you feel the cold more, that nothing will make you feel the dreadful sense of hunger more, than alcohol.—Dr. L. A. Klein.

Alcohol has not been found in the living

organism. . . . Alcohol is not a regular food, but acts as a poison.—Gustavson.

Tonics give strength; stimulants call it forth.—Dr. Billing.

The highest possible perfection of the nervous system is possible only with strict total abstinence. Alcohol is a paralyzer of nerve functions.—Dr. E. A. Parkes.

The introduction of alcohol into healthy blood can do nothing but mischief.—Dr. W. B. Carpenter.

#### TESTIMONY OF TOLEDO PHYSICIANS.

Given in THE AMERICAN ISSUE.

#### SPONGES FOR DISEASE. (662)

Beer drinkers are absolutely the most dangerous class of subjects a surgeon can operate on. Insignificant scratches are liable to develop a long train of dangerous troubles. The choking up of the sewers and absorbents of the body brings about blood poisoning and malignant running sores; and sometimes delirium tremens results from a small hurt. It is dangerous for a beer drinker to even cut his finger. No wound ever heals by first intention, but takes a long course of suppuration, sometimes with very offensive discharges. All surgeons hesitate to perform operations on a beer drinker that they would undertake with the greatest confidence on any one else.—S. S. Thorn, M. D.

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#### THIRD AND FOURTH GENERATION.

"It is your stout old hero, who goes to bed every night with liquor enough under his belt to fuddle the brains of a half dozen ordinary men, and yet lives out his three-score and ten, that will be found at the head of the stock that bring into the world, generation after generation, such a crop of lunatics, epileptics, eccentrics, and inebriates as we often see. The impunity with which one so constituted will violate all physical law gets its set-off in a succeeding generation, when the great harvest begins.

"That 'the iniquities of the fathers are visited upon the children,' that 'the fathers have eaten sour grapes and the children's teeth are set on edge,' are truths that no Scripture is needed to teach. In other words, he who sins through physical excess does not do half the harm to himself that he does to the inheritors of his blood. The penalty must be paid as sure as there is seed time and harvest."—A. McFarland.

#### BEER AND BRIGHT'S DISEASE. (664)

I have no doubt the rapid spread of Bright's disease is largely due to beer drinking. I have always believed that Bayard Taylor fell a victim to the German beer that he praised so highly. He died of Bright's disease at 50, when he should have lived, with his constitution, to a green old age. He went just as beer drinkers are going all the time and everywhere.

"My first patient was a saloonkeeper, as fine a looking man physically as I had ever seen—tall, well built, about 35, with clear eyes, florid

complexion, muscles well developed. He had an attack of pneumonia in the lower lobe of the right lung, a simple, well defined case, which I regarded very hopefully. Doctors are confident of saving nineteen out of twenty such cases. I told my partner so in the evening. To my surprise he said quietly, 'He'll die.' I asked what made him think so. 'He is a beer drinker,' he answered. My patient began to recover from the attack on the lower lobe. Suddenly the disease lighted up in the middle lobe. Finally it attacked the other lung, and my patient succumbed.

"Beer drinkers are peculiarly liable to die of pneumonia. Their vital power, their power of resistance, is so lowered that they are liable to drop off from any form of acute disease, such as fevers, pneumonia, etc. As a rule, when a beer drinker takes the pneumonia he dies."—W. T. Ridenour, M. D.

#### POOR INSURANCE RISKS. (665)

"I think beer kills quicker than any other liquor. My attention was first called to its insidious effects, when I began examining for life insurance. I passed as unusually good risks five Germans—young business men—who seemed in the best health, and to have superb constitutions. In a few years I was amazed to see the whole five drop off, one after another, with what ought to have been mild and easily curable diseases. On comparing my experience with that of other physicians I found they were all having similar luck with confirmed beer drinkers, and my practice since has heaped confirmation on confirmation."—S. H. Burgen, M. D.

#### ORDER COFFINS IN 15 YEARS. (666)

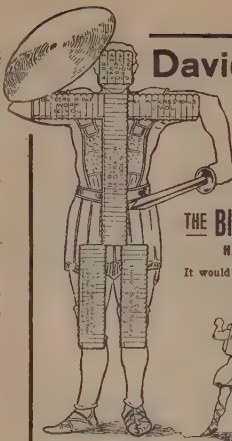
Dr. Charles L. Dana, president of the New York Academy of Medicine, in discussing alcoholism recently made two statements of much weight. He said that a real drunkard rarely survives fifteen years, and that the human organism cannot outlive more than three thousand intoxications. The source of these declarations gives them force. The second of them is unique in form, and carries a deal of impressiveness with it.

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#### HAVING FORM BUT LACKING POWER.

Sound is only a series of vibrations which must have a definite medium for its propagation. In other words, sound cannot be transmitted in a vacuum. If a little bell is suspended in a receiver and then the air be exhausted, just in proportion as the vacuum is perfected the sounds will diminish so that if the rarefaction is complete there will be no sound whatsoever.

Paul speaks of having the form but lacking the power of godliness. The medium by which a true Christian character is propagated is the daily life. Just as soon as the daily life fails to back up the profession made by the lips there is a lack of influence for good. The bell in the vacuum may be shaken but there is no sound; words may be spoken that are strong and eloquent but there is no effect because the life is full of wickedness.—A. S. Haskins, Irving Park, Chicago.



## David and Goliath

### AMONG THE COMMENTARIES.

In a circular letter issued some time since, the publisher of the Biblical Encyclopedia made the following statement:

### THE BIBLICAL ENCYCLOPEDIA

HAS FOUR PARTICULAR FEATURES.

It would cost \$75 to \$100 to purchase works that would cover these four features:

1. 30,000 References and Annotations—the only work that compares with this feature is "Thirty Thousand Thoughts" in 6 vols., price \$30.
2. 20,000 Quotations from Bible Commentators—this field is covered by Butler's Bible Work, 12 vols. \$15 or more

3. 10,000 Anecdotes and Illustrative Facts—this is more than is contained in Foster, and for all practical purposes equal to The Biblical Illustrator, which for the New Testament alone costs \$25 or \$30.

4. Expositions and Analyses on practically every verse in the Bible—the former is covered by the Expositors Bible costing from \$10 to \$15, while there is no large work on analysis.

It would therefore cost you at least \$75 to buy works that would cover these four features of the Biblical Encyclopedia. And when you had all these works you would not find them nearly so practicable as the Biblical Encyclopedia, from which you can secure your information in one-half the time you can from the others.

### OVER 1,000 PREACHERS

endorsed in a sense this statement by purchasing the Biblical Encyclopedia and more than 100 put their endorsement on record.

## But One Man Challenged the Statement

and when we looked over our correspondence we found that we had offers from various sources, after they had examined the Biblical Encyclopedia, to trade for it the following works:

- HASTINGS BIBLE DICTIONARY, 4 Vols.  
McCLINTOCK & STRONG, . . . 12 Vols.  
BUTLER'S BIBLE WORK, . . . 12 Vols.  
THE EXPOSITORS BIBLE, . . . 25 Vols.

and that one man was selling his 32 vols. of The Biblical Illustrator to buy The Biblical Encyclopedia, and another said that The Preacher's Homiletic Commentary, 51 vols., for which he paid five times what The Biblical Encyclopedia cost, was not to be compared with it in usefulness and thoroughness.

### We are not in the Book-Trading Business

but we accepted these propositions and have these works in a special bookcase. We do not make statements that we cannot verify. The works mentioned are all valuable and worth the money paid for them, but they are aimed at the student, while The Biblical Encyclopedia was built for the pastor, for his information and suggestion.

It is the condensation of a preacher's library, and you will use it as much as all the other standard works in your library put together.

#### DO YOU DOUBT THIS STATEMENT?

The least you can do is to examine it, and by sending us the slip herewith you may have that privilege without any expense to you.

#### ORDER BLANK.

As per proposition you may send me the Biblical Encyclopedia, express prepaid. I am to keep the books one week, using them in preparing my sermon. I agree to either return the books express prepaid within ten days, or pay \$10 within 30 days and \$10 per month for 6 months thereafter, making a total of \$70.00. Or I receive right to pay \$12.50 within 30 days instead of the monthly payments.

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# The Chinese Wall of Christendom—Denominational Divisions.

THE MOST WASTEFUL ENTERPRISE IN THE WORLD—DUPLICATION OF EFFORT AND EXPENSE.

[Extracts from addresses by the late William Charles Webb, Secretary of the Evangelical Alliance of Pennsylvania, and by Rev. Paul F. Sutphen, pastor of one of the leading Presbyterian churches of Cleveland.]

## CHURCH COMITY.

### THE EVILS OF OVERLAPPING AND OVERLOOKING.

There can be no question as to the existence of the evils of overlapping and overlooking in our Home Missionary Work. Indeed it may be truly said that one is the necessary consequence of the other. Because there is so much overlapping there is necessarily a great deal of overlooking.

Often you will find ten religious societies in a town of 1,500 people. Competition, not co-operation, has built them. Several years ago the Rev. C. S. Cummings, pastor of the High St. M. E. Church, Auburn, in an address before the Maine Commission, said:

"A Methodist preacher, who lives in the town of Vassalboro, told me last winter that his audience the Sunday before consisted of seventeen people, and the audience at the Congregational Church consisted of six persons, and that the combined audiences rarely amounted to more than twenty-five. Yet each of these churches maintains religious services at the same hour of the same day, although only a few rods apart, and each denomination is pouring in missionary money, to keep up these services."

The causes of this condition of affairs is not far to seek. Unholy rivalry and zealous partisanship have had much to do with this overlapping. In too many instances we have thought more of Churchianity than of Christianity.

My first pastorate in this country was at Alexandria, Va. Right opposite the M. E. Church was the M. E. Church South. On the corner below was the Methodist Protestant Church.

In a friendly chat with the pastor of the M. E. Church South (Dr. Waugh, a nephew of Bishop Waugh), I enquired one day, "Who built that church so close to ours?" "*The devil*" was the prompt reply. It is to be feared that the devil has had to do with the planting of a great many churches.

The failure of large expectations in the founding of communities has had much to do with the overlapping. When a new town is projected, denominational zeal leads each society to desire to be the first in the field. So lots are bought, and churches are built for the population that is to come. Sometimes the expectations are realized, but often they are not. Many of these towns founded with such a flourish of trumpets, become simply cross-roads, and the churches are left to struggle for life.

### THE EVILS.

Whatever may be our denominational bias, we shall admit that this overlapping is a

serious evil—an evil so serious that if there is any remedy for it, it ought to be applied. The gravest obligations are laid upon us to study the subject and devise some methods by which the evil may be removed, or at least minimized.

We are under obligations to the persons who supply the money needed to carry forward our Home Missionary work.

At one of the Evangelical Alliance Conventions, Bishop Harris, of Michigan, gave utterance to these words:—In the great west—nay, all over our land—there are thousands of places where there are resources and room for only one evangelical body, and where the Christians, if we preachers would let them, notwithstanding their differences of taste and opinion, would gladly unite and form one Christian family. In many such places the Christians are divided into two, three, six or a dozen feeble, struggling sects; struggling, not against sin and worldliness, but for bare existence, and working, not against evil, but against one another—a sight to make devils laugh, but angels weep.

### THE REMEDY.

But what is the remedy? What practical suggestion can be made towards lessening the evil of the present system?

1. There must be the recognition of the parity of the Christian Churches. Without the recognition of this principle, no valuable co-operation will be secured. A prominent clergyman of one of the Protestant denominations said not long ago in a church congress: "The denomination which I represent on this platform generally recognizes the parity of every other Christian church. Leave out the adverb, and the statement fairly presents what ought to be. But where is the denomination that honestly recognizes the equality of every other evangelical denomination? In union meetings we make loud professions of the fact, but in church work we generally ignore it. Here, for example, are a few members of my denomination, in a certain district, and we at once propose to take care of them. This means, when you come down to the last analysis, that we think the faith and morals of these people will suffer if they are allowed to join another church.

2. There should be frequent conferences between the secretaries, of the various boards, who direct Home Mission work, and also between the workers on the field.

"There is reason to hope," says Washington Gladden, "that such a conference of the churches of any city or neighborhood would interpose a powerful check to that overproduction of church-organizations in the favorite localities of cities, and in the growing towns, which has become such a scandal to our common Christianity. I cannot think that we should see what we now see on the Back Bay, in Boston, or on Murray Hill in New York, or in many of our Western towns, if the

Christians of these communities had been in frequent consultation about their common work. A wholesome public opinion would have been generated in these conferences which would have restrained the sections.

"In the republic of God, as in every other republic, the ultimate power is a sanctified public opinion; and there is need of some means of developing and directing this public opinion, so that its impulse and restraint shall be effective."

3. Finally, we need some Board of Arbitration to which disputed cases could be referred—something in the nature of the Maine Commission.

About ten years ago, five of the leading denominations appointed what is known as the Maine Commission. Dr. Wm. D. Hyde, president of that commission, makes the following report of the work: "Ten years of successful practical working have proved the usefulness of this organization. There was at first some misunderstanding of its scope. It has, however, settled the great majority of the cases which have come before it to the satisfaction of all parties. Its great value, however, lies not in the cases, comparatively few, which it has been called upon to settle, but in the many cases of encroachment and strife, which its very existence has prevented from arising. There are today several churches in small communities in Maine which are either self-supporting, or hopefully working their way to self-support, because they have the whole field to themselves, which owe this hopeful outlook to the protection of this commission. Had it not been for this commission, these same communities would be divided between two or three rival churches struggling hopelessly for subsistence, and leaning heavily upon outside missionary aid."

We have taken up so much space with the evil of overlapping, that we have little left for the evil of overlooking. This, however, is the less necessary, because the two are closely connected. The one is the cause of the other, and the removal of the one would be the removal of the other.

Friendly conferences between those who carry on Home Missionary work would very soon disclose the fact that there are many sections, both in the city and rural districts, that are not adequately supplied with gospel privileges. The waste saved by withdrawal from superfluous work would enable the churches to meet the needs of those neglected populations. What should hinder the leading denominations from dividing the down-town territory in our large cities, and planting strong churches in their midst?

At present, we have small irresponsible missions which crowd each other and make small return for the money expended. By our haphazard methods there is not only much overlapping, but considerable overlooking. —William Charles Webb.

#### A PLEA FOR PROTESTANT UNITY.

Text: "That they all may be one."—John 17:21.

There was a time when the differences separating the churches seemed of the utmost im-

portance. As a matter of fact all the Protestant churches, with the exception of a few small and heterodox sects, are agreed at the present time on the fundamental or essential facts and doctrines of Christianity. A belief in the Triune God; in Jesus Christ as the divine incarnation, the Redeemer and Saviour of the world; in the Holy Scriptures as the inspired word of God to men; in the necessity for the new birth, through repentance of sin and faith in Christ; in the immortality of the soul with the just awards of the Life Everlasting according to the deeds done in the body; in the obligations to live in this world in all holiness and unselfishness, and faithfully to serve God and our fellowmen—this is held in common by Baptists and Methodists, Episcopalian, Presbyterian, Lutheran, and by all other denominations of Evangelical Protestants. It is conceded by all that a genuine Christian life requires no more than the acceptance and exemplification of these truths, so that one denomination no longer questions the vigor of the Christian life of any other which rests upon these foundations of our common Christianity.

Personally, in common with many others of all Evangelical churches, I believe that the time has come for the divisions of Protestant Christendom to be healed. The questions which divide the denominations are largely academic questions. It is conceded that they are not practical in the sense of actually affecting man's relation to God, or the salvation of the soul. No Presbyterian believes that a Methodist is not a good Christian because his theology is Arminian; no Methodist believes that a Presbyterian is not a good Christian because his theology is Calvinistic. My object is to set forth what I believe are some of the imperative reasons for Protestant unity, and to sketch in a tentative way a plan by which it might be accomplished.

I. In the first place the present divisions of Protestantism have no sufficient justification. Upon the foundation truths of Evangelical Christianity, Protestantism of all denominations is essentially agreed. These truths have made their own appeal and secured this overwhelming assent by their own inherent power. No argument or artificial process of any kind has been put forth to make the Evangelical churches Evangelical. Taking the New Testament in its natural sense they found there, lying on the surface as it were, Evangelical Christianity. But in addition to these pre-eminent truths, equally obvious to all, they found divers others upon the classification of which they never fully agreed, so that with respect to these even in the same communion there is the utmost diversity of opinion within every thinking church.

One of the most remarkable things ever done by a Christian church was the action of the Presbyterian General Assembly some years ago when it declared that the acceptance of the doctrinal standards of the church is not necessary to membership therein. A thousand Arminians might apply, under this rule, to be received into the communion of this particular church, and although they might be numerous enough to completely change the color of our Calvinism, if they gave satisfactory evidence of



being Christians, or if they brought letters from their own Arminian churches certifying to their being in good and regular standing, they would be received without a moment's hesitation. All of which goes to show that a homogeneous denomination is not a possibility under present-day conditions.

II. In the second place the present divisions of Protestantism are an unspeakable injury to the cause of Christ. The purpose of the church is not to exploit some theological or ecclesiastical notions of non-essential moment whether true or false, but to save the world from the power of sin through Jesus Christ and bring it back to God. This is its imperial mission. It is to preach Jesus Christ and him crucified, not Augustine or Calvin or Arminius or Luther. In this tremendous task it needs to present a solid front to the world. "That they all may be one."

I believe that the divisions of Protestantism today, more than anything else, stand in the way of a triumphant Christianity. With a united Protestantism we could sweep the world for Christ.

Such a union of Protestant forces moreover would inevitably react in the most welcome manner on the Roman church itself. We profess to be interested in the evangelization of the Roman church. We send missions to Papal countries to make Roman Catholics Protestants. There is little likelihood, however, that the Church of Rome will ever knock for admission at the door of the Presbyterian, Methodist, Episcopalian, or any other Protestant denomination, or that any perceptible diminution will occur in its membership by individual departures to the Protestant fold. Protestants, as a rule, have little occasion to congratulate themselves over defections from the Roman Church. Such defections are usually gains to Infidelity, not to Protestantism, and surely no Protestant, who is worthy the name of Christian, would rather see men infidels than Roman Catholics. If the members of the Roman Communion are ever to be won in large numbers to those conceptions of Christianity which Protestantism represents, it will be done within the Roman church and by the Roman church itself. The reformation will take place from within, not from without, and by far the most powerful incentive to such reformation would be the unification of Protestantism. If Protestants wish Roman Catholics to approximate the Protestant position, Protestantism itself must become Evangelically Catholic—in other words it must become united.

Protestant unity, therefore, would mean the greatest revival of religion which the world has witnessed since Pentecost. It would be the awakening of a new religious conscience in ministers and people. It would mean the end of the wretched rivalry between churches whereby the Divine Lord is wounded in the house of his friends—one church called by his name competing with another church called by his name, precisely as commercial houses compete with one another to secure the trade of their community.

The practical advantages of unity in a practical age like ours cannot fail to appeal to practical men. No matter how economically

churches may be built or missions administered, the multiplication of unnecessary churches to gratify denominational pride and of boards and agencies for denominational effort is wasteful from a business point of view and directly contrary to the policy which in our time dictates the consolidation of great financial enterprises in the interest of economy and efficiency.

III. The question then remains, Has any practical definite plan ever been proposed as a basis for such unity? There has been such a plan proposed. It is in no sense original with me. It is to be remembered first of all, that the basis for unity already exists. No forced, artificial, unnatural basis is to be constructed. No denomination which has long borne witness to a certain phase of truth, or which is deeply attached to certain forms of worship, is asked to renounce anything, or to "come over" to the ideas of worship of some other church. It is folly to expect unity on any such basis. The plan is to federate the Evangelical Protestant churches in one great body precisely as the States are federated in the American Union, on the basis of their common faith in Christian essentials. This would not destroy the autonomy of any denomination in the Union. Each denomination would be like one of our American States, continuing its own name, its own particular type of theology, its own form of government, and exercising precisely the same authority over its clergy and membership that it does now, and within its own sphere continuing the administering of its own affairs. In other words the modern republican principle of local self-government would be maintained in its integrity. But over all the federated denominations there would be a general Federal Government or Council, corresponding to the Federal Government at Washington, whose powers would be only such as had been expressly delegated to it by the churches composing the federation. On many general questions the federation would be supreme. It would be composed of chosen representatives of all the denominations. It might control the whole foreign mission work of the church; regulate the planting of home mission churches with due regard to the denomination which could best take charge of particular fields; superintend the work of church extension in cities through subordinate or provincial councils, corresponding to the United States District Courts, so that a dozen denominations would not rush into certain sections, while other sections are left spiritually destitute. It would also handle the great moral questions like divorce and re-marriage where there is a conflict between the church and the State, as well as unify the churches themselves on policies demanding unity of action in moral reforms or general aggressive movements. Above all things it would be the bond of Union of Protestant Christendom. It would enable Protestantism to present a solid front to the world. It would make us once more a Catholic church, not Roman, but Evangelical, free in all its parts, yet united, dignified, impressive, and prepared to go forward in the name of Christ to witness to his Lordship, in "the unity of spirit, in the bond of peace."

—Rev. Paul F. Sutphen, D. D.

## Prayer Meeting Department.

AUGUSTUS NASH.

### THE GARDEN OF GETHSEMANE.

Matt. 26: 36-46.

- 1 Why did Jesus go to Gethsemane? 36 John 18: 2
- 2 What did he do after reaching the Garden? 36-38
- 3 Why did he want them to watch with him? 38
- 4 What was his state of mind? 38 Luke 22: 44
- 5 What was most significant in his prayer? 39, 42
- 6 What were the disciples doing? 40
- 7 How did he reprove them? 40, 41
- 8 Why did he go back the second and third time? 42, 44
- 9 How do we know he was victorious at last? Heb. 5: 7-10

### HIS BETRAYAL AND ARREST.

Matt. 26: 47-56.

- 1 What bargain had Judas made with the authorities? 14-16
- 2 What means did he take to apprehend Jesus? 47
- 3 Why did he betray him with a kiss? 48, 49
- 4 What did Jesus have to say to him? 50
- 5 What did the friends of Jesus do? 51
- 6 What did he think of their efforts? 52-54
- 7 What protest did he make to the crowd? 55, 56

### HIS TRIAL BEFORE CAIAPHAS.

Matt. 26: 57-68.

- 1 Where did the officers take Jesus? 57
- 2 Why were the Jewish authorities at the house of Caiaphas? 57
- 3 Did Jesus have any chance for a fair trial? 59
- 4 What judgment had Caiaphas already expressed? John 18: 14
- 5 What charge did they trump up against him? 61, 62
- 6 What question did the High Priest put to him under oath? 62, 63
- 7 On what grounds did they condemn him? 64, 65
- 8 What was their verdict? 66

### BEFORE PILATE.

John 18: 28; 19: 16.

- 1 Why did the Jewish authorities bring Jesus before Pilate? 18: 28-31.
- 2 How did they try to prejudice Pilate? 18: 30

- 3 What conversation took place between Pilate and Jesus? 18: 33-38
- 4 How did Pilate try to shift his responsibility? Luke 23: 6, 7
- 5 What treatment did Jesus receive at the hands of Herod? Luke 23: 10-12
- 6 What misgiving did Pilate have? 19: 7-9; Matt. 27: 19
- 7 How did he try to awaken sympathy for Jesus? 19: 4, 5
- 8 What alternative did he offer the people? Matt. 27: 15-17
- 9 How did they at last overcome his scruples? 19: 15
- 10 How did he try to repudiate his responsibility? Matt. 27: 24

### THE CRUCIFIXION.

Luke 23: 26-49.

- 1 Who bore Jesus' cross to Calvary? 26
- 2 What was his last message to the women of Jerusalem? 27-31
- 3 Who were crucified with him? 32, 33
- 4 What accusation was written over the Cross? John 19: 19, 20
- 5 How did the people taunt him? 35-37
- 6 What friends were with him? John 19: 25, 26
- 7 What change came over the two robbers? 39-43
- 8 What strange thing took place at the sixth hour? Mark 15: 33
- 9 How did Jesus die? 46

On a train going from Chicago to Dubuque, Iowa, was a passenger in one of the sleeping cars who had been drinking heavily, but realized the fact that he was intoxicated. As he was about to retire he called a porter to him and handing him a dollar requested to be waked at Rockford, Ill., and said he: "Be sure and put me off whether I want to go or not. I know I'm pretty full, and when I am I'm liable to fight, but don't mind that, just you put me off—do you understand—just you put me off!"

Early next morning as the train was nearing Dubuque and the passengers were hurriedly dressing, the colored porter with his head bandaged, one eye closed and his face showing hard usage, was attending to his duties. Just then the "Rockford" passenger crawled out of his berth, looked out to get his bearings, and then went for that porter. "Look here, you scoundrel!" he cried. "What does this mean? Didn't I tell you to put me off at Rockford?"

The darky looked at him a moment and said: "Is you de gemman what wanted to be put off?"

"Certainly, and I gave you a dollar, you scoundrel, to see to it!"

"Well," said the porter, tenderly adjusting the bandage round his jaws, "if you's de gemman what giv' me dat dollar, what I want to know is jus' dis yer, who was de gemman dat I put off at Rockford?"



# Homiletic Department.

G. B. F. HALLOCK, D. D., Editor.

## GIST OF RECENT SERMONS.

By A. C. DIXON, LEN G. BROUGHTON, SAMUEL CHADWICK, WILLIAM R. TAYLOR,  
AND CHARLES R. ERDMAN.

### WHAT IS SALVATION?

Text: "Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts 16: 31. ✓

I. First of all, salvation is a great historic fact. Jesus Christ was born; he lived; he died; he rose from the dead; he ascended to glory; and whether you believe it or not does not make one bit of difference as far as the fact itself is concerned. Whether you accept it or reject it, Jesus stands out as the great Mont Blanc of history, as the sun in the heavens, as the one who has given Christendom a calendar and changed the stream of time. He died for you; he rose from the dead; he ascended to glory; and salvation for you is complete.

II. In the second place, salvation, a great historic fact, becomes a sudden experience. The reservoir may be there, but unless you go and drink you may die of thirst. There may be plenty of food, but unless you eat, your hunger will not be satisfied. The world may be full of light, but unless you open your eyes you cannot see it; and though Christ has provided salvation, unless you receive him there is no salvation for you.

III. Now the third point. Salvation, a historic fact and a sudden experience, becomes a gradual process. It is a crisis with a view to a process; the new birth is the crisis, growth in grace is the process. You don't come to the crisis by any sort of process. If you will come as the poor, miserable sinner that you are and accept Jesus Christ as your Saviour, you have passed the crisis, and whether it be through an earthquake or in a quiet chariot, the crisis has been passed, and your soul has life eternal.

I cannot close without giving a bit of my personal experience in an old Buffalo meeting house. It was just after the war when many hearts were broken. They were having revivals then as they are having them in Wales now. I have seen several people preaching, praying and singing without any confusion. It was God stirring them. My father used to say that when God began to work there was not much need of leaders. It looks like that in Wales. It looks as if conventional preachers might be set aside. Well, I could not get excited at that time. If I mistake not, my father's library was made up of three or four books: The Bible, "Bunyan's Pilgrim's Progress," a Bible Concordance, Coleridge's Poems and Spurgeon's Sermons. I had read "Bunyan's Pilgrim's Progress" and had the imagery of Bunyan pretty clear in my boyish mind. One day my father said to me: "You are

old enough, my son, to think about your soul. I want you to go for a few days to the old Buffalo church with me." I went, and in the buggy he talked with me about Christ and salvation. He said he would rather see me a Christian than anything else under the sun. He stirred my ambition about other things. "But whatever else you may be," he said, "I want you to be a Christian."

There was great excitement at the meeting. I had pictured in my mind just what conversion meant. The burden, like Bunyan's Pilgrim's, must be heavy, crushing you to the earth, and all of a sudden it must drop off. That was conversion as I had marked it out. Well, I could not get my burden to suit me. It would not get big enough, nor heavy enough. I was burdened because I was not burdened; I really cried because I could not cry; I was deeply convicted because I did not think I was convicted enough. Then my father got up and took this text, "Believe on the Lord Jesus Christ and thou shalt be saved." I said to myself, That does not say anything about a pack. It just says, "Believe on the Lord Jesus Christ," and I'll do it; I'll just quit all this and believe on the Lord Jesus Christ. I did not know whether I was a Christian or not, but I said to myself, I will take that up to the Lord and tell him that I did what he told me—I believed on the Lord Jesus Christ. My father came around in the meeting and put his hand on my head, said something like this, "My son, you are converted!" "I do not know, but I am believing on the Lord Jesus Christ." Then a lady friend came around and said, "Are you a Christian?" "I do not know, but I am believing on the Lord Jesus Christ." Both of them said: "That is it. Just hold right there. That is just what you need to do." There I passed my crisis; I surrendered right there. God forgive me that the progress has not been greater! God forgive me for the mistakes and blunders and backslidings! But I believe I was born again when I decided to believe on the Lord Jesus Christ.

Oh, friend, if you would pass the crisis, believe on the Lord Jesus Christ. It is the beginning. It is music that runs through the whole anthem of life until it swells into the oratorio of heaven.

IV. Salvation, a great historic fact, a sudden experience, and a gradual process, becomes glorious prophecy. It points toward the sunrise. The glorious prospect does not narrow when we go down to the grave. It does not darken, but rather brightens when we get into trouble. He can "make light shine out of darkness," and

span every cloud with the rainbow of his promise. I love to think of Paul's experience when he said: "The time of my departure is at hand." "Departure" is a nautical term, and in the original language carries with it the idea of lifting anchor, spreading sail and going out of the land-locked harbor into the open sea. In modern hymnology, death is casting anchor and furling sail. But with Paul it was going out of the harbor of time into the ocean of eternity. The time of my departure, "the spreading of sails," is come. Salvation, a historic fact, a sudden experience, a gradual process, becomes a glorious prophecy as we look out into the future.

The words of James Russell Lowell come to me here. Standing with a German friend on the top of an Alpine mountain, he turned his face toward Rome, lifted his hat and said, "Glories of the past, I salute you." The German friend, turning towards the fatherland, his back upon Rome, replied, "Glories of the future, I salute you!" Lowell said, "I think you have the better of me this time." Paul looked back and said: "I have fought a good fight; I have finished my course; I have kept the faith," and then turning his face toward the future he exclaimed, "Henceforth there is laid up for me a crown of righteousness."

O, my friend, have you passed the crisis? Have you taken God's side against sin? Have you believed on the Lord Jesus Christ? Are you going through the process of growth and conflict on the side of God? I beg of you take God's side against sin and thus pass the crisis with a view to the process of growth into the very likeness of God. "Believe on the Lord Jesus Christ and thou shalt be saved."—Rev. A. C. Dixon, D. D.

#### IMPOSSIBLE THINGS MADE POSSIBLE.

Text: "Jesus looking unto them said, With men it is impossible, but not with God: for all things are possible with God.—Mark 10: 27.

No saying from the lips of Jesus ever belittled man. That is the devil's business; he is always emphasizing man's limitations, always telling him that it is impossible to be all that he ought to be. Not so Jesus. He had the largest conceptions of the possibility of our nature that have ever been given utterance to in this world.

In the absence of Jesus Christ and the chosen few upon the Mount of Transfiguration there came a father to the nine apostles that were left in the valley. He brought with him a boy possessed with a demon, requesting them to cast out the evil spirit. Then the Master came and seeing their confusion immediately took the case into his own care. He turned to the father and asked questions about the lad. He told again the story, and then with heart-broken anguish he cried, "If thou canst do anything." Jesus stopped again, and put his finger upon the weakness of the case, and he said, "It is not if I can, but if thou canst; not if I can do, but if thou canst believe." "All things are possible to him that believeth." If that is not omnipotence, I know not what omnipotence is.

In Matthew 17:20, it is recorded that the disciples were honest enough to try to find out what was the matter with themselves and their mode of operation. They asked Jesus privately how it was that they could not cast out that evil spirit. He saith unto them, "Because of your little faith; verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove. And nothing shall be impossible to you." Nothing! moving mountains is a mere item; there shall not be anything beyond your power. All things are possible to him that believeth. Nothing shall be impossible to you.

There is only one condition of power, and that is faith. There are only two words necessary to cover the whole of the manward side of salvation from start to finish. The first word is "accept" and the second is "abide." The man who will accept Christ and the man who will abide in Christ has fulfilled every scriptural condition of salvation, and of every blessing and power, and to him who lives in simple faith within the will of God, to that man all things are possible. That is plain statement of facts, it is not a figure of speech, not an exaggeration.

When we speak of the omnipotence of God, we mean that all things are possible with God that are consistent with himself, and consistent with the nature of that upon which he works. God cannot deny himself; God cannot violate his own laws; the Judge of all the earth must do right. Neither can he change the essential quality of things; he cannot make wrong right, and he cannot make twice two five; but all things that are consistent with God's nature, and with the nature of that upon which he works, are possible to God.

So with man. All things become possible to him with God. That does not mean that he receives power that he can exercise according to every whim and fancy and caprice. It means all things are possible to him consistent with his nature and consistent with the will of God. When a man is linked with God, every resource and every kind of power that is at God's command is laid under tribute to his need and waits upon his faith.

I. The demands of the kingdom are impossible with men but not impossible with God. We are told twice over that the apostles were greatly astonished. I fancy that his teaching was to them a succession of surprises. Jesus Christ laid upon the rich young ruler an impossible condition, at any rate according to his judgment. "Go sell all thou hast, and give to the poor; and come and follow me." He went away very sorrowful, for he was very rich; and as he went away, Jesus Christ said with a sigh, "How hardly shall they that have riches enter into the kingdom!" That was a great surprise to the disciples. They had always believed that wealth was rather an advantage in religion and a very considerable proof of it. Who is there feels the limitation of poverty, who has not said again and again, "If I only had so much a year what a grand fellow I would be and what good I would do!" Jesus Christ says, "How hardly shall they that have riches!" We ought not to pity the poor; Jesus Christ always pitied the rich; and ac-



cording to the teaching of Jesus Christ it takes more grace for a man to be good who is rich than for a man to be good who is poor. Perhaps by the end of the present century we may come to believe that, but there it is, a plain statement of Jesus Christ.

The holy life is impossible with men but not with God. O brethren, we have a mighty Saviour, a great, and a glorious, and an omnipotent God, who is able to save to the uttermost. All things are possible with God.

II. Turn to the Christian service to which we are called, in the passage in the ninth chapter of Mark and the seventeenth of Matthew. We are called to an impossible task. To drive the devil out of the world; that is the mission of the Christian church. He does not go for shouting; he is not easily frightened. Not only to turn the devil out of the world, but to get rid of the evil from our human nature and to bring all men to the feet of Jesus Christ. Consider the forces that are against us, the forces within the man and the forces without the man, and the forces that are organized, and the forces that are subtle and unseen. We have to persuade men to give up sins that they love, and turn away from habits that have held them and enthralled them for years. It cannot be done, not with men, but all things are possible with God. Not to God without man; he cannot save the world without man's agency. Not to man without God, but to man plus God. God with man and God in man and God working through man, all things are possible. The work is the Lord's; we are his servants, his co-workers, and with God no devil in man or in lad will defy us. It is not better teaching that is wanted and it is not better education in order to become the more effectual. It is more of God's presence in our hearts and life and work that is necessary to make us a power in the saving of men.

III. The true environment of the Christian man is God, and the earthly environment matters but little, which means this: that in every condition of life, in the most adverse circumstances imaginable, the Christian life, the Divine life is possible to any and to every man with God. I am sick of hearing people say that their circumstances are such they cannot be good. "I am the only converted person in our family," says one, "and I really cannot live a Christian life." "In our shop there are three thousand men," says another, "and there are not five of us that name the name of Jesus Christ. We cannot live a holy life there." With my Bible in my hand and with the authority of my Master, I am here to deny it. Wherever the grace of God has found you and wherever the will of God puts you, there it is possible for you to live the Christian life. You have to live the Divine life just there where you are with God, and it is possible, gloriously possible. Impossible with you, the highest life to which God in his word calls you is possible with God. Like the Apostle Paul we may prove with God all things are possible, and at the end of our days, say, "I can do all things in him that strengtheneth me, with God."

On the railway I saw them switching a coach onto the end of a train. The man stood on the platform waiting with his whistle and his

flag in his hand. He became rather impatient, for he wanted to go, and he shouted, "Halloa! have you a switch on down there?" No use expecting to do anything if you are not switched on, no use trying to live a godly life if you are not switched on, no use trying to do the work of God if you are not switched on; but switched on to the power of God, linked with him, identified with him, to the poorest of us "all things are possible."—Rev. Samuel Chadwick, D. D., Leeds, England, from sermon in *Record of Christian Work*.

## WHY I OUGHT TO GO TO CHURCH.

Text: "O magnify the Lord with me, and let us exalt his name together."—Ps. 34: 3.

I desire to discuss with you in a familiar and direct way, the question, "Why I ought to go to church." I shall not concern myself with statistics of church attendance, nor with the causes assigned for the non-attendance of "the masses," so called. These things are sometimes the device of the devil to draw away men's attention from themselves. After all, who are "the masses" but just you and I and our neighbors? So, if you will let me, I shall talk to you about you, and give you five reasons why you ought to go to church.

I. First—To worship God. If there be a God he ought to be worshipped. This is evident from the character of God and the relation he sustains to the universe. He is the Creator, the Upholder, the Law-Giver, the Judge. His will is supreme. The universe heads up to him. He is, moreover, perfectly holy and wise and kind.

If there be such a being, is it not rational and proper that we should keep in touch with him? Do we not break an important connection when we break with him? It is in worship that we keep in touch with him.

There is all the difference between the man who worships—really worships—and the man who does not, that there is between the sky-lark soaring in the upper skies and raining down the floods of melody, and the centipede crawling on his hundred legs, or the eyeless mole burrowing in the ground.

But some of you may say, "We can worship just as well at home, or in the fields, as we can in church." That is true. So you can. The more of such worship you do, the better. But that does not take the place of the public worship of God's house. It is a divine ordination that God's people should come together publicly for his worship.

If there be a God, and you have a spiritual nature, are you not taking a pretty low view of life if you do not go to church to worship?

II. Second—To be instructed. I remember hearing a schoolmate of mine, a young man just about entering college, say that he did not go to church because he did not think that he was in special need of religious instruction. He was certainly a bright lad, and had read a great deal on moral and religious themes. But I think you will all

agree with me that his conceit was greater than his knowledge.

I know that we ministers nowadays have many bright people in our pews. But I think I am making no very arrogant claim for the ministry when I say that people ought to go to church to be instructed. I know a little about law, about as much as the average layman does about theology; but it would be a mighty poor lawyer who could not tell me many things about the law that I do not know. So it would be a mighty poor minister who could not instruct people who have little time for the study of religion, in religious things. Religion is the preacher's specialty. It is his business to study the Bible, the hearts and lives of men, the needs of the world, the currents of thought, and all that. And it would be a strange thing, indeed, if he could not tell you a great many things you do not know, remind you of things you have forgotten, point out things you would pass by, explain difficulties and furnish you with facts and arguments for the confirmation of your own and others' faith.

There is also the negative side of the question to be considered. If you do not go to church to be instructed in religious things, the chances are a thousand to one that you will not get such instruction anywhere. The man who does not come to church is generally the man who does not read his Bible, or any other religious books, and the knowledge he received in his childhood and youth is a constantly diminishing quantity.

III. Third—To be comforted. I use the word in a large sense, with reference both to the petty troubles which constitute the ordinary wear and strain of life, and to its deeper sorrows. A minister once told a poor washerwoman, a parishioner of his, how glad he was to see her so regularly in her place at church and so attentive to his sermons. "Yes," she replied, "it is such a rest, after a hard week's work, to come to church, and sit down, and think about nothing." She was hardly the ideal worshipper, but if the church did no more, in this time of hurry and over-work, than to cause people to forget their cares and "think of nothing" for a while, it would not be in vain.

And what shall I say of the comfort there is here, and in every true living church of Christ, for those whose troubles are great, whose sorrows are large, whose wounds are deep and sore, whose "heart and flesh fail," whose "tears" are their "meat day and night?" How naturally their hearts turn toward their Father's house, where in so many ways he shows his grace to his people. You who doubt, let me ask you, Why else do these children of sorrow continue to come to God's house, as they do, if they are not comforted here? The first public place in which the Christian mourner is seen after he has borne his dead to their last resting place is the church. In their loneliness and weakness, by night and by day, in stormy weather and in clear, many a time when they ought not to go, and as

long as their tottering limbs will carry them, you will see the sorrowing and the troubled, and those who have not long to stay here, wending their way to God's house. And if they could speak to you tonight they would say, "Do anything you please with me, but do not keep me away from my Father's house. It is my only comfort. It is my life. There my sorrow is transfigured. There I meet my Lord. There I see into heaven. There I am conscious of dear and holy presences now vanished from earth. There I hear voices long silenced. 'How lovely are Thy dwellings, O Lord God of hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God. When shall I come and appear before God?'"

IV. Fourth—To get new impulse. Morally and religiously we are all like stoves radiating heat, and bound to get cold unless a fresh supply of fuel is furnished. We are all clocks, in need of being wound up once in so often to keep us from running down. A good many of us are not even eight-day clocks, but "Waterburys," requiring a great deal of winding to keep them running for a day. We are only storage batteries, not dynamos; we hold enough energy for just about so much work, and then we have to be put in connection with the great dynamo again. There is no fact of consciousness more obvious and emphatic than that of the rapid wasting of our moral forces, and the necessity of constant renewal.

The moral and religious life, notwithstanding its solitariness and isolation in one aspect, is a social life; we are meant to get help from one another. There is no man living, I care not how strong he is, who will not get needed impulse from a properly conducted church service, where the preacher comes with an earnest spirit, and a carefully thought out, though perhaps simple, message, and where each worshipper may feel, if he will, the sympathetic thrill generated in a gathering of scores or hundreds of people, all thinking of and struggling for the same thing.

V. Fifth—To help maintain the church. We live in a day when many unkind things are said about the church. But after all it is the best teacher of righteousness and mercy that we have. There is nothing else that approaches it. Our charitable institutions are its offspring. The moral tone of our press, our literature, and our educational institutions, is only the echo of its teaching. And how long will the echo last after the sound ceases? The foundations upon which our country rests today are the foundations which were put under it by the church during ages of patient teaching.

Now if you are prepared to admit that the church is a good and necessary institution, I am ready to lead you a step further and to say that for a man to assume a neutral attitude toward an institution which exists, not for its own sake, but to the good of others; which can be maintained only at a



large expense of time and money, which has to fight hard for every inch it gains on a wicked world—I maintain that for any man to take a neutral position, and say, “I have no objections to the church; on the contrary, I have the highest respect for it, but I do not care to have anything to do with it,” is not magnanimous, but extremely selfish. The church viewed even in this light, and apart from its highly spiritual character, as the great agency for the saving of souls, and the extension of Christ’s kingdom, deserves your active support and the unconscious influence of your example in your habitual presence in God’s house.

Let me warn you once more against that deceitful thought that you can worship God just as well at home or in the fields as you can in church. I do not believe that your worship at home or out in the fields will amount to much if you do not worship in the church. It is the soul that worships most and best in church, that worships most and best in other places.

Do not forget what was said about your going for others’ sakes as well as your own. You are a member of human society. No man liveth to himself, and no man dieth to himself. We are all linked together by strange, invisible, unconscious bonds of influence, and we ought to do all that we can to keep others in God’s ways.

This question is an exceedingly serious one, whatever your religious faith or unfaith may be. Oh! if there are any who have forsaken their Father’s house, who have departed from the ways in which they were taught to go by a dear father or a dear mother, who lead them every Sunday to a place of worship—dear parents who have gone to glory, or whose hearts are sorrowful because their children are not walking in their steps; if there are any who have been led away by Godless companions, or have allowed care and trouble to separate them from the church, I entreat you for your Saviour’s sake, for your Heavenly Father’s sake, for your earthly father’s sake, for your mother’s sake, and your children’s sake if you have them, for the church’s sake, for the world’s sake, and for your own soul’s sake, I entreat you to resolve now, in God’s strength, that henceforth your place in your Father’s house on earth will never, by your own choice, be vacant until he calls you to his house on high, “to go no more out forever.”—Rev. William Rivers Taylor, D. D.

#### PAUL’S REFUTATION OF PANTHEISM.

Text: “In him we live, and move, and have our being.”—Acts 17: 28. ✓

In beginning his discourse on Mars Hill Paul speaks of God. He is intending to preach Christ to the Athenian philosophers, but he commences his argument by a careful statement of the true nature of the living and true God. To understand God is a fundamental requirement in all religious thought and experience. The first words of the Bible are these, “In the beginning, God,” and the commencement of all right living must be with the true

conception of a living and personal and present God. The great need of mankind is a true knowledge of God. “For this is life eternal, that they may know thee, the only true God, and Jesus Christ, whom thou hast sent.”

Paul particularly addressed the Stoics. The Stoics were true pantheists, and Paul addressed them because pantheism is the only system of philosophy which stands powerfully opposed to Christianity in the minds of thinking men. There are other systems in vogue today, as there were in Athens; there are other schools of philosophy and other religious systems. When arguing as to the nature of God we cannot therefore fail to see before us the great number who are thoughtlessly and practically godless; but as a reasoned system, advocated by thoughtful men, the “world system” now opposed to Christianity is pantheism. It is the doctrine which identifies God and nature, the Creator and the creature, the Infinite and the finite, as one eternal substance. It denies that God exists as distinct from the forces which he has created, and denies his personality except as it is manifest in man. Its creed is, “God is all, and all is God.” Its watchword is “The Divine Immanence” (God in all, and all in God); its text, “In him we live, and move, and have our being.” It is the system which has been elaborated by Hegel and Shelling, preached by Emerson, made popular by the genius of George Eliot, sung by Shelly and Swineburn and Keats, and stultified by Madam Blivatsky, Mrs. Eddy, and Walt Whitman.

I. The truth of pantheism is summed up in the chosen word “immanence,” and in the continual assertion of the presence of God in all nature. If by the word “immanence” we mean merely “omnipresence,” we have suggested to us a truth which, while not new, is necessary and helpful. If we owe any debt of gratitude to the pantheistic writers it is for so beautifully expressing, and so continually emphasizing, the presence and nearness of God. There may have been need of such a service. There is ever the danger of imagining that God is very far off, that he has created the world, and has now withdrawn to allow the natural forces which he has set in operation to work and to control all things.

Our relation to God is far more intimate than we can understand or have ever dreamed. Even when we have been forgetting him, and spurning his messages, and disobeying his laws, we have been at that very time dependent on him for “life and breath and all things.” Thus Tennyson writes truly in his “Higher Pantheism”:

“Speak to him thou, for he hears, and spirit  
with spirit can meet;  
Closer is he than breathing, and nearer than  
hands and feet.”

II. The error of pantheism consists in denying, not that God is everywhere present, but that he is a person; not that he is immanent in nature, but that he exists apart from nature; not that he controls the world, but that he was the same God before the worlds were created. Hegel writes: “Without the world, God would not be God,” and again, “The process of mind is God, man’s thought of God is the existence of God, God has no inde-

pendent being or existence; he exists only in us, and does not know himself; it is we who know God." If all is God, and God is all, then a personal God ceases to exist.

It is evident at once that pantheism destroys all religious experience, for we can only trust, and love, and obey a person; it undermines all morality, for it teaches that what we know as good and evil are only different manifestations of the one absolute principle, and God does not only countenance evil, but he is evil; it silences the voice of hope, for it declares, "As the flower fades in the autumn, so we are swallowed up in the stream of existence." It contradicts reason, for the mind, in view of the fact of creation, demands a creator; it contradicts conscience, for the divine law written on our hearts argues a personal law-giver; it contradicts the teaching of the heart, for the heart cries out for a friend, a father, a personal God, a hand to guide us, an eye to look upon us, and a heart to love.

III. The power of pantheism is everywhere manifest today. The Christian is being asked why so many intelligent minds are deluded by Christian Science, by theosophy, and by the transcendental philosophy of Emerson. There are several reasons which can be suggested:

1. Its apparent novelty. The old Athenians "spent their time in nothing else than telling or hearing some new thing" and there are many today who follow the custom of Athens, and are willing to accept, or are eager to find, some new religious fancy or fad. And the pantheism of today is loud in its boast of being a new thing. It calls itself "The New Christianity," "The New Theology," "The New Orthodoxy," yet, in reality, it is no more novel than the Hindoo philosophy of 2000 B. C., and it was at least three hundred years old in Athens when Paul preached on Mars Hill.

2. Its apparent piety. The Athenians, whom Paul addressed, were nothing if not religious. He began by an implied compliment, "I perceive that in all things you are unusually religious." Yet, before he had finished his discourse he shows that, after all, their religious sentimentality amounts to nothing; and he calls upon them to "repent." So, too, the pantheism of today assumes an air of deep piety. Spinoza, the father of modern pantheism, is called the "God intoxicated man," but what a God! So, too, the new orthodoxy claims for itself to be the highest expression of Christian doctrine, while actually denying the atonement, the resurrection, the deity of Christ, and every fact which is fundamental to the Christian doctrine.

3. Its appeal is to aesthetic emotions. Deep down in the heart of the Greek was a true reverence for beauty. Unconsciously this was his god, but unfortunately there was not a similar reverence for purity, for righteousness, and truth. His highest artistic attainments were paralleled by his deepest mortal degradation. There are many people who are more strongly impressed with the sense of beauty than the sense of duty. When the aesthetic emotions are allowed full play, and when the conscience and the sense of moral obligation are little exercised, there is ever a willingness to accept a system of philosophy which says little about

sin, and repentance, and righteousness, but makes a God of beauty, or nature, or art.

4. Its appeal to pride. Pantheism makes a god of man. It worships humanity. No wonder that it appeals to the heart of the natural man. The Greek poet whom Paul quotes, declared of God, "We also are his offspring," but by it he meant to identify God with man, and Paul quotes the poem, after he has shown that God is distinct from man, the author of his being, the source of his life, and also the object of his worship, and the judge of his conduct. But when pantheism identifies God and man as the same in essence, the latter only a manifestation of the former, it becomes what Greek religion became, a real worship of humanity.

IV. The refutation of pantheism. In his marvelous argument Paul answers the Stoic by a brief series of statements, each one of which contradicts his error, and shows in what sense God is present, and therefore what is meant by the statement that "In him we live, and move, and have our being." He shows first that the true God is the Creator of the world. He must, therefore, have existed before the world, and he must be distinct from the world. Secondly, he sustains all being, for "he giveth to all life and breath and all things." He cannot, therefore, be dependent in any sense on the world, nor affected by its changes. Thirdly, he is the ruler of all, for he has appointed for the nations both the bounds of their habitation and the times of their power. He is therefore a personal God. He is very near to all, active not only in the world, but also in the history of man. Such a God men should have found. There was a time when God might have forgiven ignorance of himself, but he now commands all men everywhere to repent, for he has revealed himself in the one divine Man, Jesus Christ. Jesus who rose from the dead shall as God judge all the world.

No wonder that Paul was here interrupted, for what can be more absurd to the pantheist than "a resurrection from the dead"? And no wonder the modern pantheist, with all his professed reverence, really hates the Christ of the New Testament. He is willing often to bow before the sublime Teacher from Nazareth, but at the fact of the resurrection of Christ or the deity of Christ, he is as ready to mock as were the Athenians on Mars Hill.

It is true that God is near us, but we will never know him aright until we see him revealed in Christ Jesus. We may sometimes feel that he is far off, but in the name of Christ we can come to him, trusting in his love, "For he is not far from every one of us, for in him we live, and move, and have our being."—Rev. Charles R. Erdman, D. D.

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# The Homiletic Year—July.

By REV. G. B. F. HALLOCK, D. D.

## FOURTH OF JULY.

### OUR HERITAGE FROM THE FATHERS.

"A people of inheritance."—Deut. 4:20.

I. Civilization advances by the accumulation of inheritances.

II. Religion strengthens itself by reverence for ancestors and the sanctifying of traditions.

III. As the main work of the home is nurture, so that of the state is the bringing up of the young in traditions of manly and free citizenship.

IV. The best possession of a state is its high traditional institutions.—Author unknown.

### A CHRISTIAN NATION.

I. A favored country. 1. A country reserved for a chosen people (Deut. 33:8, 9). 2. A divinely developed and protected country (Deut. 33:10-12). 3. A prosperous country (Deut. 33:13, 14).

II. A happy country. 1. Because its God is the Lord (Ps. 144:15). 2. Because the Lord has chosen its people for his own inheritance (Ps. 33:12).

III. A blessed country. 1. Because, in the main, it has righteous rulers (Prov. 11:11). 2. Because, in the main, its people are righteous—it is a Christian and not a heathen nation (Prov. 14:34).—Author unknown.

### NATIONAL STABILITY.

"Thou hast confirmed to thyself thy people Israel to be a people unto thee forever."—2 Sam. 7:24.

I. National permanence is dependent on national character.

II. National character is a growth from: (1) Environment; (2) Experience and trial; (3) Lessons from prophets and leaders.

III. There are nations which are decaying as well as nations which are growing. A nation's career is not necessarily happy and prosperous.

IV. We can secure those things which make for peace and permanence.—Author unknown.

### A PEOPLE WHOM GOD CHOOSES.

"I will take you to me for a people."—Exodus 6:7.

I. God's plan of providential human development includes the founding and building up of nations, in which common speech and national traits aid in social life and increase.

II. God's grace adds to his providence the adoption of national growth as a means for the extension of righteousness.

III. The strongest and happiest national development is that in which the constitution and life are assimilated nearly to the divine model.—Author unknown.

### OUR NATIONAL ANNIVERSARY.

Sports and games and guns are not inconsistent with solemn acts of devotion to God, but it would be pity to let them become the exclusive form of our national celebration. This is our tendency and our danger. The solemnity and sacredness of the great historic dead are too little remembered. The God whose favor was invoked by the patriots of 1776 is not always in our thoughts today. Most of those who celebrate the Fourth are probably more thankful for a holiday than grateful to the Fathers for what they did. The old-fashioned celebration, with music, procession, and speeches is less and less seen, and the day has now largely become one of public sports and relaxation from labor.

But whether our celebration takes the form of religious service or social enjoyment, there should be definitely in our minds the thought of what the Fathers did for us, and what God has done for us as a nation. When James Russell Lowell was asked how long the American Republic would endure, he replied: "As long as it is true to the ideals of its founders." With each recurring celebration of Independence Day, we should ask ourselves again the questions, In what does true national greatness consist? What are the foundations of our national life, and the guarantees of our freedom? Have we degenerated since the early heroic days, or is there still virtue in the people and righteousness in our government? Probably not all would answer these questions in the same way. Some would take a more pessimistic, some a more hopeful view of the nation's character and prospects. But whether we look forward with hope or fear to the future of the republic, there is no more appropriate prayer than that of the great English poet, never so needed as in these days of unexampled prosperity and national exhaustion.

"God of our Father's, known of old,  
Lord of our farflung battle line;  
Beneath whose awful hand we hold  
Dominion over palm and pine;  
Lord God of hosts, be with us yet,  
Lest we forget, Lest we forget!"

—Michigan Presbyterian.

### GOOD-CITIZENSHIP APHORISMS.

Men cannot live like pigs and rule like freemen.

The slum votes according to its light, and the boss holds the lantern.

Home and citizenship are convertible terms. In a republic men cannot herd like beasts.

Every park, every playground, every bathhouse, is a nail in the coffin of the slums.

The boss is like the measles—a distemper of self-governing people's infancy. When we shall have come of age politically, he will have no terrors for us.

One throb of the human heart is worth more than a whole book of sociological stuff in

which men are classified like so many bugs with pins stuck through them.

Society must give the boy his childhood, or else he cannot give to society a manhood.

Boys' clubs are better than policemen's clubs, and make the latter unnecessary.—Jacob A. Riis.

### THE DISTINCTION OF A CHRISTIAN NATION.

"I am the Lord your God, which have separated you from other people."—Lev. 20: 24.

I. Israel was remarkable, separated by deserts, mountains, and a harborless shore; and from this came a great religious and moral separation. They became devotedly monotheistic, and they almost alone honored the family.

II. In the fulness of time their separation was broken up. Palestine was the point of contact of East and West, and overrun by Greek and Roman; and Caesarea was made an artificial harbor, and Roman walls ran east and north; and, finally, the Jews were scattered among the nations.

III. We, like the Jews, have been geographically separate in morals and religion; and our separation also has been broken up by swift ships, growing commerce, and our development in the Pacific; and now, to maintain and extend the moral advantages which separation gave us, we have need to remember the Lord our God, who gave them and is now changing them, not to destroy us, but to use us for large blessing.—Anonymous.

### "I WAS THERE!"

As patriotic sons of America, it becometh us to remember with reverence the fathers and the sacrifices they made in the establishment of the institutions that have made this country what it now is, and to kindle camp fires in every city and village, on every slope, along every river, until praise goes up to God from all hearts, and the thousands now within our fold become millions. Inspired with true devotion to God and love for our country, let us go forward to make war on all law-breaking and law-evading organizations, with the feeling that though our work be difficult and well-nigh impossible in our own strength, yet in the grace which God giveth we may look for success in following our glorious motto: "God and our country."

We are told that many years ago, after a hard fought battle, wherein the valor and heroism of the soldiers were made apparent, the victorious commander presented his soldiers with a medal bearing the name of the battle, and the simple words, "I was there." The soldiers received and prized these medals far more than though they had been of the finest gold, and studded with priceless jewels. So, my countrymen, we are in the midst of the greatest battle of the ages, not of swords, but of ideas and principles. Shall this Republic be Christian or infidel? Shall this people be a temperate and chaste people, or shall it become drunken and licentious? Shall the flag

wave o'er the triumphant millions in the years to come as the emblem of union and the cross of Calvary?—Rev. H. W. Bolton, D. D.

### WE CAN DRIVE THEM.

A New York brewer said: "The church people can drive us when they try, and we know it. Our hope is in working after they grow tired, and continuing to work three hundred and sixty-five days in the year." Who does not exclaim, with Dr. Parkhurst: "Oh, what a world this would soon be if the perseverance of the saints were made of as enduring stuff as the perseverance of the sinners."—Dr. Josiah Strong.

### THE EARLIER IMPERIALISM.

The American land-hunger manifested itself in the earlier days in the acquisition of Louisiana, and, later, of all the territory remaining west of the Mississippi to the Pacific, which we now hold. It is curious that in 1844-5, when the battle cry of party was "Reannexation of Texas," and "Fifty-four-forty or fight," (referring to the Oregon boundary), learned societies in the East were agitating the proposal that these United States should adopt the antiquated name of "Allegania."—Schuler's History of the U. S., Vol. 4, p. 505.

### THE ELECT NATION.

The elect nations of the past had been chosen of God to carry out certain purposes of his, as the chosen people of Israel, Babylon, Greece, and Rome. In the latter history of Spain, Germany, and England, each lead the other in its own day and thus fulfilled the purpose of God. England of late has been the elect nation, but now the star of empire is passing westward to this land. There is no question but that now and in the future this land is to be the elect nation under God for solving the problems of liberty, of the amelioration of mankind and of the best Christian civilization.—Rev. M. M. Smith.

### PATRIOTISM.

True patriotism will lead men to purify their own lives. Every criminal, every debaucher, is a blemish upon my country. Every pure man, every scholar, every true man adds to her greatness. The country called for soldiers once. True patriots responded. Today she calls for true, pure, earnest, honest men. Truest patriots will again respond to her call.—Rev. Johnston Myers.

### THE AMERICAN CITIZEN.

An old English picture represents a king, with the motto beneath, "I govern all;" a bishop, with the sentence, "I pray for all;" a soldier, with the inscription, "I fight for all;" and a farmer, who reluctantly draws forth a purse, and exclaims: "I pay for all." The American combines the functions of these four. He governs, prays, and fights for himself, and pays all expenses.



## SECRET OF GREATNESS.

This government was founded upon the Bible. In its customs; in its enactments; in its judicial decisions; by its recognition of the Christian Sabbath; by its oaths in courts of justice; by its prayers in Congress; by its chaplains in the army and navy; by its stamp upon our coin; by its national Thanksgiving, and by unnumbered other witnesses, it declares itself to be a religious nation, with the Bible as its sacred Book. The open Bible, the grand old Saxon Bible, is our common treasure. The spirit of the government says: "Open it, read it, worship God."

Many years ago, an African prince, while on a visit to England, asked Queen Victoria the secret of England's greatness. The queen did not send him to London Tower to look upon the iron-guarded jewels of the realm, but, presenting him with a Bible, said: "Here is the secret of England's greatness." So, when the nations ask for the secret of our prosperity, let us point to the open Bible; let us point to a hundred thousand church spires—fingers of faith pointing heavenward; let us point to our Christian Sabbath, still maintained in its pristine purity, as the most marked and cherished monument of our national life. True lovers of our country will do it with grateful pride. The salt that preserves this nation and has given it progress and glory, the light that has shined to show it a pathway to exaltation, is from the Bible. It is a rock of diamonds, our nation's wealth. It is a chain of pearls, our nation's ornament. It is our sun-dial, by which to discern the times. It is our balance, by which to weigh our actions.—Rev. E. P. Ingersoll, D. D.

## THE SOURCE OF OUR LIBERTY.

The valor and arms of our forefathers never gave us the Declaration of Independence. The war of the Revolution is almost ludicrously bare of victories won on the field of battle. The power of ideas liberated us. To find the source of our freedom you must let history lead us back to Martin Luther, and through Luther to Paul, and through Paul to Christ. Bancroft reminds us of Leibnitz's remark, "Luther is he who in later times taught the world hope and freedom." But Luther taught that world freedom only by reminding it of what Paul and Christ had taught before, only by unfolding again and enforcing the doctrine of justification by faith until it became a banner over men for perfect freedom from all human authority. When every man realized that he was a king and priest unto God, it filled him with a great new sense of dignity and liberty. The thought struck from men's spirits the shackles that for generations had enslaved them to a corrupt hierarchy; it swept feudalism from Europe; it crossed the English Channel and made the English Reformation and the English Revolution of 1688; it was carried by the Pilgrim Fathers and the French Huguenots and the Scotch Presbyterians across the Atlantic and won our independ-

ence. The American Revolution was the daughter of the Protestant Reformation, and the Protestant Reformation was the child of Christ. A stubborn English king, an arrogant English ministry, superior English armies and navies, could not whip us, because mere brute force never can conquer a divine idea.—Rev. F. E. Williams.

## AMERICAN!

I'm an American born and an American bred:  
And when I am gone there's an American dead.—Adopted.

## NATIONAL EXCELLENCE.

"To make thee high above all nations which he hath made in praise and in name and in honor; and that thou shouldst be a holy people unto the Lord thy God."—Deut. 26: 19.

I. The two parts of the text suggest two forms of national excellence: (a) excellence in human opinion, and (b) excellence before God. Every nation has more or less "favor with God and man." National character has these two elements.

II. Praise in the sight of men is more for moral than for material excellence. Even common judgment recognizes less value in acquired wealth, territory, and warships than in national industry, intelligence, and virtue.

III. The greatest material excellence and the highest endowment in skill and taste are fatally defective unless a nation is truly devout. It rests back on its homes, which rest back on the family altar.

You can build up a commercial life without religion, but not the national life which is back of the commerce, and is needed to maintain and defend it.—Selected.

## OBSTRUCT NOT GOD'S SUNSHINE.

One early summer morning I was going (on railway) down the Columbia River. The sun was rising. The rattling of the car, the roaring of the river, the occasional note of the bird in the tree-top were all the sounds I could hear. My fellow-passengers were asleep. The dews of night were still upon the landscape. The mountain sides, and the sloping ravines, the wooded and grass-covered banks were spread with flowers at once so brilliant, soft and manifold of hue that the grass seemed sown with dust of rainbows. The varied trees, with their spreading leaves, wet from the night, seemed to have caught the rainstorm of diamonds from the cloud hands of God. The many boulders and spurs of ragged cliffs, standing along the hillsides, or overhanging the river, were stained in varied hues, with lichens clinging as fig leaves over their nakedness. The various colors, the varied forms, the leaf, the grass, the lichen, the diamond dew-drop, the glistening river, all that composed the never-to-be-forgotten landscape, though each was different, I reflected, all was caused by one dominant power, that of the sun.

It was transmuted sunshine. So everything good, beautiful and true, in our individual, church and national life is but transmuted Christianity. These are verily incarnations of God.

The sun has been shining. Because it has been shining it will shine on. When yonder sun lifted his bright face above the eastern horizon, it said, "The day of twenty-four hours shall not close until every spot of earth shall be lightened." We believe it.

When the Sun of Righteousness arose in the individual believer, he said: "The allotted day of your earthly life shall not close until from your soul and life all darkness of imperfection and sin shall disappear"; to the church he said: "The day of the earth's appointed career shall not pass until the nations that sit in darkness shall see a great light and all the Gentiles shall rejoice"; and to this nation in the beginning he said: "I shine upon and in thee and will shine to the end." We believe it with a large and increasing hope. The power of the past is the promise of the power of the future.

Diogenes replied to Alexander the Great, when he condescendingly asked if there was anything he could give him: "I want nothing but that you should stand from between me and the sun." This is the great thing humanity wants. In the individual, the church and the nation, beloved, our responsibility is to obstruct not God's sunshine.

—Rev. J. G. Mason, D. D.

### THE LAND WE LOVE.

"Blessed is the nation whose God is the Lord; and the people whom he has chosen for his own inheritance."—Ps. 33: 12.

God has given us a pleasant land, a very fruitful land, a land blessed with intelligence, liberty and Christian faith. This country of ours is a goodly heritage. Its providential beginning, splendid history, varied and expansive domain, glorious institutions, beautiful form of government and exalted national spirit make every patriotic citizen proud of our country and of our flag. We have every reason to be proud. Our victories in war and our triumphs in peace have been worthy of our civilization. With all our defects and sins, our progress, growth, philanthropy, popular education, citizenship, civic righteousness, and love of liberty place us high among the nations of the earth. We have a vast domain of which we may well feel proud, and also a national spirit which is worthy to make us rejoice—a spirit which represents love of freedom and sympathy for the oppressed who are struggling for liberty and justice in all lands; while a sense of fraternity binds every part of our land, North, South, East and West, in closest union.

We believe it was wise forethought in our fathers which led them to set apart Independence Day for yearly observance, when the attention of all our people would be turned toward a review of our past history and toward a consideration of questions bearing upon our future national interests and welfare.

I. One of the facts the day should fix in our minds is that the founders of our Repub-

lic recognized God. The last sentence of the Declaration of Independence reads: "And for the support of this declaration, with a firm reliance upon the protection of Divine Providence, we mutually pledge," etc. When the Continental Congress was organized, Benjamin Franklin, although not a church member, suggested that the sessions be opened with prayer. At Valley Forge, he who led our little army was found in the stillness of midnight on his knees, supplicating the God of nations to save his country which lay bleeding. In that struggle for independence the colonies put their trust in him who had guided another nation with a pillar of cloud by day and a pillar of fire by night. Heaven forbid that we should ever abandon the faith of our fathers! "Blessed is the nation whose God is the Lord."

II. We may learn also from this day something of the power of woman's influence. When Great Britain placed a tax on silk, the women of America said, "We will wear no silk." When a tax was placed on tea, they said, "We will drink no tea." While history speaks of the Warrens and the Jaspers let it not fail to mention also the women of the Revolution. And let us not forget the influence of women today upon the nation's welfare.

III. We may learn also from Independence Day the necessity for putting one's heart into one's work. The signers of the Declaration of Independence pledged their "lives, fortunes and sacred honor,"—all they had they threw into that movement for independence. In the war England tried to bribe American generals to stop the conflict. General Reed, of Pennsylvania, replied: "I am not worth purchasing, but poor as I am, the King of Great Britain is not rich enough to buy me." Such was the prevailing sentiment. The hearts of the people were in the struggle; and heart enlistment is the secret of effective work always. Let us keep heart-enlisted for our nation's welfare and in all that will promote righteousness and justice and godliness in our midst.

IV. Let us learn, lastly, the importance of committing one's self publicly to the support of right principles. Fifty-six men put their names on the Declaration of Independence. Placing a name there meant victory or death. Had they not committed themselves thus publicly they would have been more likely to waver before the war ceased. But after the names were down there was no retreat. As one of them said: "We must either hang together or hang separately." Their names had been published to the world as supporters of the Declaration of Independence, and this public avowal helped them to keep firm during the seven years' war.

Do not try to be a Christian secretly. To the whole world let it be plain that you intend to be a Christian. Sever thus all connection with the sinful past; cut off all chance of retreat; and then go steadily forward until you behold brightly gleaming the spires of that eternal city whose builder and maker is God. And may God hasten the day when our whole nation shall be made up of openly avowed and consecrated Christians—when we shall be indeed a people whose God is the Lord!



# Methods of Church Work—Summer Evangelism.

## SEVEN REASONS AND SEVEN WAYS.

JAMES B. ELY, PHILADELPHIA.

The present widespread evangelistic spirit abroad in America has, in its organized form, grown out of summer work. The seven reasons have been tested in the actual experiences of the past six years.

First: If it is the chief responsibility of those entrusted with the gospel to give it to those who have not received it, then that responsibility can be most easily met in the summer season. If it is to be met by preaching the gospel to the crowds then it is the crowds are waiting for you in the parks, on streets, sitting under shade trees, or they can be easily gathered without the expense of erecting a building.

Second: An equal amount of money and effort spent in a simple missionary way, will produce ten times the effect in the summer as compared with the winter.

Third: The seed sowing necessary to make it possible to get prejudiced people into any kind of a church building must be done outside of the building as in the foreign fields.

Fourth: Not only from the accessibility of the unreached should we look for reasons, but from the standpoint of an highly organized church with most of its members doing nothing. The members of all the various organizations can more easily begin to obey the Master's command in the summer, "Go," than in winter. In tent and open-air meetings the element of formality is reduced and the element of work is increased. There is active work for everyone, active singing, ushering, giving out books, or doing personal work.

Fifth: The most important class of all—"The Children"—as considered by many, can be easily reached in crowds in the summer. They live in the open air and can, with almost no trouble, be called to a tent and taught the grand old hymns and Scripture verses.

Sixth: The church work of the summer must be truly aggressive or it will be retrogressive.

Seventh: If the church will attempt her duty in the summer by sowing the seed, she will have an abundance to reap in the winter. In our experiences in Philadelphia we have found that the churches which have in the fall and winter received the largest return, are those where pastors and people have entered most heartily upon the Tent Work in the summer.

With seven reasons, we have seven lines to suggest.

1. Tent meetings, equipped with speaker, singers, workers and janitor; well lighted, walls up, plenty of song books; chairs or benches arranged in place; organ or piano; full chorus, cornetist, good precentor always on time; short prayers, off-hand sermons on purely Gospel themes, after meetings, good literature placed in the hands of the audience and homes of community, will bring results.

2. Stereopticon service with Gospel pictures and good hymns thrown upon a screen erected in some vacant lot not too far from the people;

a platform for a good speaker and band of singers; not more than twenty-five or thirty pictures on a night, six of them being hymns. Making much out of the sermon and little out of the pictures except to attract and hold the audience and suggest the line of thought, is effective.

3. In parks and places of amusement, occasional services can be held. These should be thoroughly organized and prepared for. The best speakers, no novices, should be engaged. The harder the place, the better the equipment, is a safe principle. Good music, earnest words and plenty of literature are essential.

4. Church lawns. We earnestly suggest to pastors that they organize the young men for such work as carrying out chairs for twilight or evening service and returning them after the meeting. Provide the best possible music; speak from the church steps or a platform; stand near to the wall of the house, it will help your voice to carry. Why should not such work be carried on through all the country districts, on church lawns, or in groves near churches, or near school houses, so that in case of rain the people may quickly find shelter?

5. Wagons, equipped with speaker, singers, organ, cornet, and literature, may be sent into sections of a city or to cross-roads and villages, and used to great profit.

6. Shops and mills provide good open-air congregations in the summer season, especially at noon, even if only for an half hour. A good speaker, cornet and singers are essential.

7. Celebrate days of church organizations. Last year it was our privilege to attend Christian Endeavor Day at Willow Grove. More than five thousand people attended an evangelistic service. Sunday School picnics can be used to do great good in sanctifying the very place in which they are held. Brotherhood meetings and Young Men's Christian Association encampments—wherever Christian people go in a crowd—are opportunities for appropriate services. Wherever an individual is brought to Christ or Christian people have been blessed, that very spot will ever afterwards be sacred to that person. In this way, may not our summer resorts be turned into veritable Bethels, and the parks, clothed with Nature's beauty, be touched and transformed into sacred messengers of God?

## FROM A LEADER IN EVANGELISTIC WORK.

One of the signs of the times has undoubtedly been the holding of evangelistic services in tents, public halls, in the open air and elsewhere. This is a practical obedience to the command of the Master to preach the gospel to every creature. It is a significant fact that the great revival in Wales has connection with the Forward Movement of the Presbyterian Church in that country, and that part of the plan of the Forward Movement is the construction and utilization of public schools for

Gospel Meetings. Apart from the direct influence of tent and open-air meetings, no inconsiderable value in their influence has been found in the stimulation of general evangelistic work throughout the churches and by all practical means.—John H. Converse, Chairman of the Presbyterian General Assembly's Evangelistic Committee.

### RESULT OF ONE CAMP-MEETING.

I most heartily approve the project of having tent and grove meetings throughout the summer. I have attended very many camp-meetings and my experience has been favorable. I approve of them. They are scriptural, and God has set the seal of his blessing upon them. I hope we may have a thousand camp-meetings and that every means will be taken by Christian people to reach the masses. John Dempster was converted at a camp-meeting and after his conversion he founded our missions in South America, and later in his life was the first President of the great Northwestern University. He was the only one converted in that meeting, but what a wonderful success it was!—C. C. McCabe, Bishop of the Methodist Episcopal Church.

### TWENTY-MINUTE SUNDAY EVENING SERMONS FILLED THE CHURCH.

I notice that quite recently the Sunday evening service is to be discussed to a very wide extent; I am frank to say it is a theme of many phases, yet of practical bearing in the religious world.

I notice, in my own city, among all denominations, a tendency to attend church in the morning and stay away at night; this is not only the tendency but the fact; people, as a rule, are inclined to attend church Sunday morning but a great many are not so inclined Sunday evening; therefore, we have full house in the morning and empty pews at night. What shall we do?

The pastor is the key to the problem, nine times out of ten. The pastor feels disposed to put his best study and effort on the morning sermon, and, in fact, the whole service, because of the large crowd. Almost anything will do for the evening service because so few will be present.

Two years ago I came to my present pastorate. The evening congregation was very small. I at once set about to remedy the defect. I asked the choir to make a special effort to be present and do their best. The weather was hot. I announced a series of ten discourses on the Commandments, and advertised well. The sermon proper was to consume only twenty minutes. The choir stood by me; meantime the deacons and I were praying for God's blessing on our efforts. I enclose a copy of subjects of the series.

The house will seat comfortably six hundred; packed, more. Well, it began to fill up. We were puzzled for space. This kept up during the series, and since we have our larger congregation at night. Not many weeks ago I preached a series on "The Prodigal," which more than filled the church and hundreds were turned away.

I enclose subjects, which you can readily see required much hard work, but the result was well worth it all. Some fifteen were converted during the series. The pastor that would have a Sunday night crowd must hustle.—R. J. Dogan, Jefferson St. Baptist Church, Roanoke, Va.

### MINISTERING.

[Letter from C. V. Hibbard, Japanese Army Secretary, Fengwanchen, Hoojo, under International Y. M. C. A. foreign work.]

Yesterday the usual daily installment of wounded from the front rose to 400. When a little after nine I reached our branch at the hospital, I found the man who is usually on duty there had been withdrawn for special hospital duty, and there were fires to build and other preparations to make. Already the patients were coming in and soon I was busy clipping heads. By noon I had finished thirty and came back here for lunch. After lunch, Takabatake went to the hospital and I took his place in the rooms, passing out soap, patches and continuing the hair cutting. Late in the afternoon one man spoke to me as I was crossing the yard and asked me to please wash his face. A glance and I had no thought to refuse. Both hands torn by a field gun, they neatly dressed and hung in slings from his neck. His hair, which had not been cut since Xmas, was all down over his face and ears. His face, which he said he had not been able to wash for five days before he was wounded, had naturally not been washed in the fifteen days since and was unspeakable. I cut his hair, shaved him, washed his head and face and as much of his body as I could without undressing him, and found a more than usually fine face under the grime. He said frankly that he could not speak his gratitude and he would not try.

While eating supper, a man came in with a question about the correspondence room and lingered to ask me if I would pray with him. So he shared the remains of the supper and then we prayed together as well as my Japanese would permit. Just above his temple was the mark of a rifle ball, showing how close he had walked to death.

While we work among them the men chat freely. Recently one addressed me with "Say, you, where does this 'Guntai irokwai' come from?" (Soldiers' Comforting Society). Full explanations follow—"Say, why don't Buddhism do anything like this?" "Perhaps it will. What do you think?" "Don't you ever think it. They conduct funerals" (a general laugh). "Well, it's our hope that this thing will be a practical example of the spirit of Christianity." Follows a brief statement of the principles of Christianity. "Narahodo, well, most of us haven't enough religion to hurt us. It looks like a good thing. Religion is a good deal in demand with us over here."

Written permission has been received from the Manchurian authorities to open work in Port Arthur, and a suitable building has been granted. This point will be occupied as soon as supplies and men can be put on the ground. Antung, Newchang, Dalny, Liaoyang and Fengwanchen are already occupied by twelve secretaries.



# Matthew's Gospel from Life in Matthew's Land.

GHOSN EL HOWIE, Schweir, Mt. Lebanon, Syria.

Matt. 3:2—"Whose shoes I am not worthy to bear."

The wealthier classes in this country (Syria) are fast adopting western ways and customs, and hence I know, in one city at least, stores where American-made boots and shoes exclusively are sold.

The finest leather is imported and shoes are manufactured here after American patterns; nevertheless, the peasant and, to a small extent, people in the town still wear the comparatively old-fashioned shoes made of common leather, tanned in the country by the professional successors of Simon of Joppa. Acts 10.

The oldest form of shoes consists of a mere sole of either wood or skin, conveniently provided with thongs or straps (latchets) to tie over the foot, to keep the sandal, as it is called, in position, and doubtless this is the kind of shoe mentioned in (Is. 5:27; Mark 1:7, and Luke 3:16). It is nearly obsolete, but by special request I have been able to find pairs of them and mailed them to friends. (Cost about \$1.00.)

To bear shoes or fasten the latchet of shoes is the business of the youngest and humblest menial in a household. It implies the most exalted position on the one hand and the humblest service on the other, and the Oriental significance of this saying of John is so striking that it has been recorded five times in the New Testament. (Matt. 3:2; Matt. 1:7; Luke 3:16; John 1:27; Acts 13:25.)

Even cobblers hate to bring home the shoes of their patrons and I have seen shoemakers' apprentices quarrelling and protesting when asked to bear the shoes of a customer. It is "impolite" to utter the word "shoes" in conversation with friends or strangers, and if we must do it, it must be preceded by a suitable apology.

True it is a consideration of cleanliness which compels Orientals to drop their shoes from off their feet at the threshold and enter barefooted into theirs or their friend's houses; nevertheless there is a symbolical or ceremonial uncleanness, perhaps a degradation even, associated with shoes, and Moslem shrines or mosques are never entered with shodden feet.

This custom has yielded to the demands of western ways so that special foot covering is provided for Americans who present themselves and seek entrance to the Haram el-Sheceeff in Jerusalem, or any other Mohammedan place of worship or of reputed sanctity. (Ex. 3:5; Josh. 5:15.)

It is only in cases of great provocation that a boy says to his offending fellow, "Thou son of a shoe," or "I will put my shoe upon thy head."

Once or twice I have seen a woman in great rage throw her shoe at her opponent. (Psalm 108:9.) The greatest verbal insult is in these words: "Thou art the slave of

my shoe." To purchase or exchange anything or anybody for "shoes" evidently implies the almost nothingness of that thing given or taken for a pair of shoes, although shoes have real marketable value. (Amos 2:6.)

In the light of all this, it should seem very plain that John the Baptist, whom the people considered rightly a prophet and who was in a real sense a child of a divine promise, used the most emphatic expression to indicate the infinite superiority of Christ over him and consequently over all others.

## COME THOU FOUNT OF EVERY BLESSING.

Come, thou Fount of every blessing,  
Tune my heart to sing thy grace;  
Streams of mercy, never ceasing,  
Call for songs of loudest praise;  
Teach me some melodious sonnet,  
Sung by flaming tongues above;  
Praise the mount—I'm fixed upon it—  
Mount of thy redeeming love!

For a long while this hymn was attributed to the Countess of Huntingdon. But Rev. Robert Robinson, giving a list of his own compositions up to 1781, says: "Mr. Wheatley, of Norwich, published a hymn beginning 'Come, thou Fount of every blessing,' since repeated in the hymn-books of Messrs. Madan, Wesley, Gifford, and others. This was in 1758. Generally now the authorship is credited to him without dispute." Dr. Joseph Belcher in his *Historical Sketches of Hymns*, 1859, gives an interesting statement concerning the later years of this man. He says: "From a descendant of one of the parties referred to in the narrative we received, some twenty years since, the affecting statement we now make. In the latter part of his life, when Mr. Robinson seemed to have lost much of his devotional feeling, and when he indulged in habits of levity, he was traveling in a stage-coach with a lady, who soon perceived that he was well acquainted with religion. She had just before been reading the hymn of which we are writing, and asked his opinion of it—as she might properly do, since neither of them knew who the other was. He waived the subject and turned her attention to some other topic; but after a short period she contrived to return to it, and described the benefits she had often derived from the hymn and her strong admiration of its sentiments. She observed that the gentleman was strongly agitated, but, as he was dressed in colored clothes, did not suspect the cause. This garb Robinson was compelled to assume in travelling, as wherever he was known he was pressed to stay to preach. At length, entirely overcome by the power of his feelings, he burst into tears and said: 'Madam, I am the poor, unhappy man who composed that hymn many years ago; and I would give a thousand worlds, if I had them, to enjoy the feelings I then had.'"

## The Goodman's Croft.

Two hundred and fifty years ago there still lingered in Scotland some traces of an ancient and curious superstition. It was a practice to keep a certain field, out of those constituting a farm, consecrated to "the Goodman," by whom was designated the potentate of the lower religions. This field was called the Goodman's Croft—a term evidently used to soothe and propitiate an evil and formidable power which men felt it was difficult to combat. The Goodman's Croft might be the best piece of land in the district, but it remained untilled and unreaped. It was in eternal fallow, and covered thick with weeds, a blot and a nuisance among the useful fields around it.

The superstition has a real vindication in human nature, and illustrations of its existence lie close to hand, and are of daily experience. Thus in its most terrific form it shows itself as a double life. The Bishop of London said the other day that he had known men who made a great profession and were assiduous supporters of the church, who had a secret evil life which they managed to screen from the world.

It goes without saying that we have all our faults and limitations. There is an uncultivated field in everyone's mind, but this does not become a Goodman's Croft until we boast of it. When we do that we hand it over to the devil and help him to extend it, for the area of life that is deliberately surrendered to evil tends to widen and widen. Our limitations may never be got rid of.

How often do we hear people actually boasting of their temper! "As you know me I am very quiet, but wait till my temper is roused, and you will see the roof blown off." "My temper was up, and I gave it him hot." It is certain that temperless people are of small use in the world, but temper needs to be kept under perfect control. It is right sometimes to be stern, to speak resolutely and decisively, to rebuke folly, and carelessness, and wickedness.

The indulgence of temper is responsible perhaps for more heart-wreck and home-wreck than almost anything else in the world. This is a Croft that most surely tends to enlarge. Closely akin to this is the practice of rudeness, the use of strong language on all occasions.

"I never speak sponges," "I always say what I think," "I am a blunt, plain fellow"—this kind of thing almost invariably means that the speaker is a rude, unfeeling, overbearing boor. He has escaped in some way the ordinary discipline, and has actually become proud of his own insolence. There are few straits more objectionable. In our complex modern life tact and courtesy have become supreme virtues. They alleviate the troubles of existence to an incredible extent. A scrupulous sense of justice and the faintest touch of kindness would make much that passes for plain speaking quite impossible.

Another way of assigning a Croft to the Goodman is to excuse the neglect of one

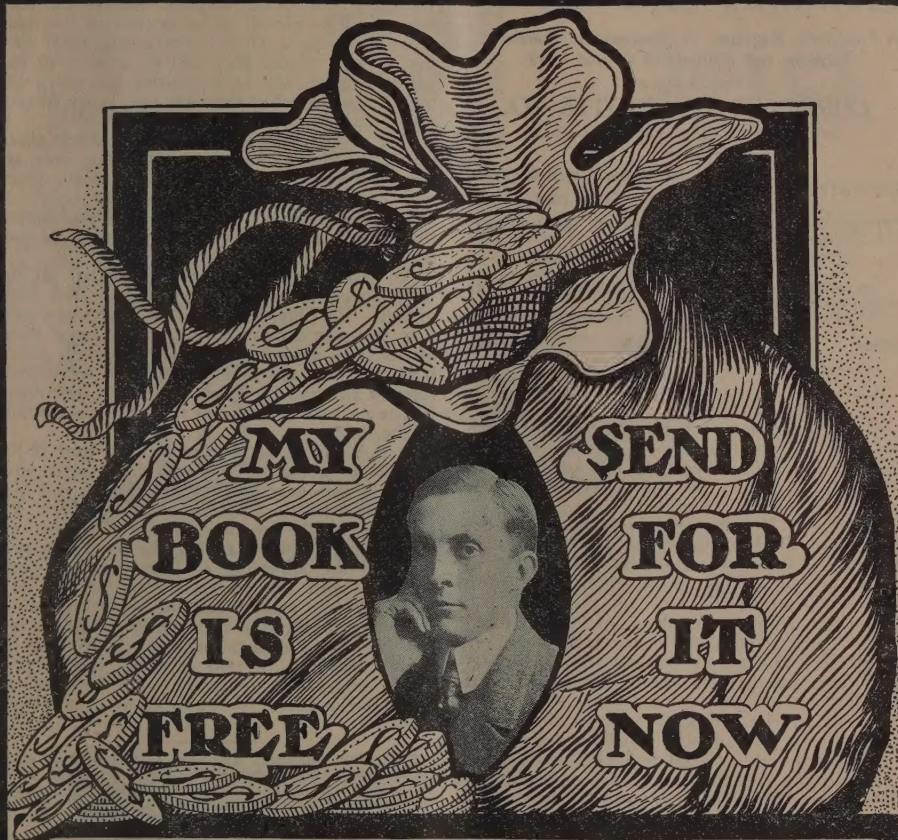
department of duty by attention to another. I once heard a minister say: "I detest visiting, and do not attempt it; the pulpit is my throne." He was in no way distinguished as a preacher. Very probably he was better adapted for preaching than for visiting, but it was his business to do the best he could in both departments. He was a lost man when he actually bragged of his deficiency. He had assigned his Croft.

Men boast about being good-hearted, free with their money, extravagant. They will tell you that they never could save. "I could never be bothered with accounts." They do not know what their income is or what their expenditure is. Such people are often very popular for their day; they are lavish in their hospitality, and they get the credit of being kind-hearted, though I doubt whether they are. When they become bankrupt those who suffer are hard-working, honest tradesmen, who as a rule earn their money with difficulty. It is they who pay for these banquets. One of the cruellest things in the world is to see industrious, conscientious, faithful workers ruined by these scoundrels who have passed for good-hearted, and who have boasted of their inability to add up figures.

Some boast of their lack of time or of their inability to read books. "I never read anything," said a clergyman the other day; "I have no time for books." Said another man: "I could never read Scott, I was never able to get beyond the first chapter of any of his books." Well, I can conceive these statements being made humbly, honestly, and inoffensively. It is quite true that there are worthy people who can see nothing in Scott. They are much to be pitied, and they ought to pity themselves, as their failure to appreciate Scott means a strange mental incapacity. They would act wisely in saying little about it. What is the use of any preacher who never reads? He may go on for a time on the stores he has accumulated or with a fresh experience, but in the end he must store his mind or starve. What companionship or comradeship could there be in the woman who never opens a book? There is another familiar phrase: "I am not a scholar, but——" This usually means that some grossly illiterate person is dogmatically settling a question which can be judged only by the educated.

The last example I shall give is very familiar. Who has not heard the expression, "I do not pretend to be a saint"? It is usually an ominous phrase. If a man pretends to be a saint he is as a rule an odious hypocrite. To profess the lack of sainthood and to deplore it may be legitimate enough, but to say in a boast, "I do not pretend to be a saint," generally means that a man is allowing himself liberty to do wrong, and that is to hand over the Croft to the Goodman. To sum up, if you watch for the characteristic you most often claim for yourself, you will generally discover your chief point of danger.—Claudius Clear, in *British Weekly*.





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## CHURCH FEDERATION VS. UNION.

In this issue there are two articles on church federation, an address by the late secretary of the Pennsylvania federation, one of the most successful, and the gist of a sermon on the same subject by Dr. Sutphen.

A note of church union was struck in the great Ecumenical conference on missions in New York in 1900, and next Nov. 15-20 at Carnegie Hall, New York, there will be a meeting of representatives of the 17,000,000 Protestant church members of the United States. It will probably be the largest gathering of Christian men ever held and the results may mean a great deal for the advancement of the kingdom of heaven on earth.

In giving the announcement to the Associated Press, some one included the following:

"Addresses will be made at the conference by ministers representing various denominations, all of them for conciliation in differences of religious beliefs and everyone hopeful that there is about to be a great religious revival in America."

The time is not ripe for changes or conciliations. Let each denomination preserve its own peculiar features of doctrine, church management, etc. If necessary, a creed on which all could stand might be framed, but that would be a ticklish job. But the one thing that they can one and all get together on is a federation of the management of foreign missions and building and locating new churches.

The man who can consider the fearful waste of money and energy in the duplication of work in the fields mentioned, unmoved, must have a rhinocerosan hide of sectarianism on his frame.

A case in point is in a suburban village, which is growing rapidly. It extends along a road out of the city beyond the city limits for four miles, but the lake on the north and a barren district on the south limits the territory to one mile in width.

Until a year ago this territory was occupied by two Methodist churches (a third being a half mile beyond the end of the village), one Congregational, one Disciple, one Swedenborgian, and one Episcopal church.

The vote polled amounts to about 1800—multiplying this by three gives a population of 5,400. Thus there were six churches. During the past year, missions have been started on

property bought by the Presbyterian church, United Presbyterian, Baptist, and I think one other. These are all to be located on the main street, making a church for every 2,000 feet, but in some places they will be only 1,000 feet apart. There will be a church for every 540 population. Within the next two years \$50,000 will be asked for new churches.

One of the Methodist churches, when about to let a contract for a new building, was approached by the other Methodist church, which was to build a new church a-year later. A combination looked promising, but the church that wasn't ready was afraid it would be putting in more than half.

At first thought it would seem that all the unchurched were to be reached in this little village. Possibly, but now one of the new pastors is going around trying to pry loose those of his faith anchored in other churches, members in some cases who had lost all church interest and had been developed into usefulness by the pastors of some of the churches already in the field.

If there is to be a great revival and if the church is going to do any great aggressive work in this new century, this waste and bigotry must cease. Looking on it calmly, it appears to be the sin or crime of Christendom. It certainly is handicapping the onward movement of the Kingdom of One who had little patience with the ecclesiasticism of his day, and One who emphasized the spirit as against the letter, and surely sectarianism is the letter, for the aims and purposes are in spirit one.

One hundred to two hundred word comments on church federation will be received from our readers for publication in an early issue.

The following letter was sent to the 600 or more persons who had ordered the Welsh Revival tract. Do you wish to join the noble company engaged in making the circulation of this tract reach a million copies?

Dear Sir: As you had a part in helping G. Campbell Morgan's sermon reach the 100,000 mark, I write you that it is reported to be having great influence, and we must not stop its distribution until we reach the million mark.

Mr. Revell, the leading religious publisher, is printing the same sermon and furnishing it at cost, but his edition costs him 60c per hundred postpaid, and ours is only 30c per hundred postpaid.

But now I have a chance to buy a lot of Bible paper, which will save 5c on the postage, and by ordering 160,000 at one time, I can get the cost so near 20c per hundred, that I will pay the difference personally, providing you will send me \$1.00 for 500. If you cannot spare \$1.00 ask your friends to give 25c apiece, or if you and your friends cannot distribute 500, send the \$1.00 and I will send you what you can distribute and put the balance of the 500 into the free distribution stock. I receive a great many requests to send 100 to 300 from those who can afford to pay nothing but the postage. Hitherto I have complied with such requests at my expense.

Sincerely,

F. M. BARTON,  
Cleveland, O.

P. S.—Please enclose this letter with reply. A promise to pay \$1.00 on receipt of the 500 booklets will be as good as the cash.